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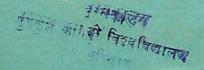
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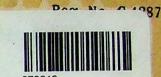
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ournal of Auurveda

or the Hindu System of Medicine.

Vol. XII.

Editor in Chief:

JANUARY, 1936



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London Telegrams :- Remyek, London.

Telephone :- 1090, Calcutta.

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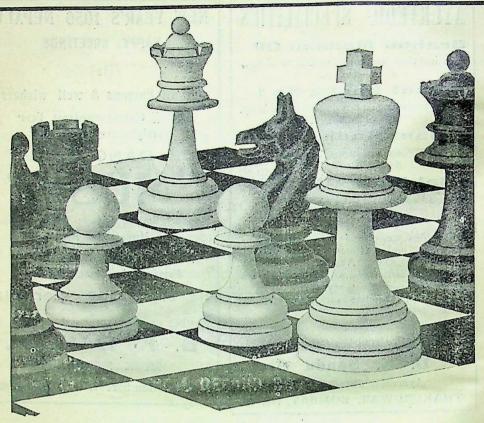
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# THE JOURNAL OF AYURVEDA

Vol. XII.]

January, 1936.

No. 7.

### The Going World.

-:0:--

Bengal seems to be a Heaven-forsaken land. We are concerned with the medical part of her problems, Even in that connection she presents a lurid picture. All sorts of visitations are her lot. The ravaging Beriberi pursues her sons and daughters to the holy place of Benares and to far-away Burma. Recently, people are alarmed with the rampancy of the Mystery Disease, popularly known as 'Thartharia' or 'Jhin Jhinia', and an extract about it is published in this number. Till now, the malady has successfully maintained its almost sphinxlike character baffling all researches. Allopathy is out to discover its true colours, and combat it, with a determination. Homeopathists, too, are, now and then, placing results and experiences of their treatment and inquiry in the Press. It is high time that the Ayurvedists are not found lagging behind their confreres of the sister medical sciences in their duty to themselves and the public in this matter. They have already devoted sufficient attention to Epidemic dropsy along with others, and let them keep abreast of the times and happenings without lapses. A study of the typical symptoms of what is better styled 'Mystery Disease' in the absence of a proper nomenclature, being sub-judice, very reasonably encourages the hope that the scourge is likely to be found easily amenable to Ayurvedic investigation and treatment.

The Abyssinian Emperor has entered strong protests against aerial bombardments of hospitals. The Red-cross Camps in the war-areas have supported the voice of the Negus through their heads. From time immemorial, the wounded and the sick have been held sacrosanct in all circumstances. We have it from the hoary history of the Healing Science of the Orient, than which no medical science is older, and which is admittedly the parent science of all other medical systems of much later genesis, that even for political reasons, and interests of state, one stricken with disease, and receiving attention in a hospital, could not be taken into custody by the authorities that be in ancient times of India's glory. But nothing is unfair in war and love-this is the teaching of modern non-spiritual civilization of the world at large. The days and laws of धन्धेगुड are now shunted into the limbo of oblivion and reduced to mere ancient history.

A great controversy is going on regarding the establishment of a separate university for the province of Assam. The problem is not free from intestinal divergence of views, too. But a saving and encouraging feature is to be met with in the reply of the Assam Association, Gouhati, to the Questionnairre, issued by the Director of Public Instruction, Assam in regard to the establishment of a university in the province. A refreshing, though faint, ray of hope for Ayurved in the following few words:—

"Further, as the country abounds in herbs and other valuable medicinal products, an attempt should be made to develop the indigenous system of medicine."

We may go a step further and hazard a general assertion that Allopathic studies are not conditioned by considerations of particular herbal and other natural facilities of the seats of learning. ते इ नो दिवसा गता:।

Days were, when India boasted of collossal universities, teaching varieties of subjects of human utility along with the medical science, the prominence of which attracted learners from various parts of contemporary world to these mammoth places of learning. The memory of Taxila, Nalanda etc. makes the heart heavy with sorrow today. Of the eighteen universities of India, officially recognized at present, only one is catering for the great and unbounded needs of Ayurved in this vast country, and that again to a little extent. Let us hope we are sighting at least the dim dawn of a new era of changed outlook, sage counsels and healthy regeneration.

We are in receipt of an appeal over the signatures of a few kavirajes of calcutta to rally round a proposed provincial conference to be held in the metropolis in this winter. The appeal is short, and emphatically arrests attention by enunciating the object of the conference, which contemplates discussion of the vexed question of Faculty and Council of Ayurveda. At the same time, we notice in the Press that arrangements are being made at Berhampore to hold the session of the All Bengal Ayurvedic Conference, which met last at Rajshahi after its inception at Calcutta a couple of years back. It is also noteworthy that the Rajshahi Session, presided over by the late lamented Pranacharyya Kaviraj Haran Chandra Chakravarty, adopted a resolution in disfavour of much-disputed Faculty and Council, which was allegedly sought to be inaugurated by a handful of people flouting the opposition of the vast majority. We are being told that the proposed conference at Calcutta is being organised to adopt a counter resolution at least to discount the Rajshahi resolution, and that it is to be a few men's business. It is not our business to be identified

with either angle of vision. What pains us most is that the Ayurvedic community, which is already disorganised, is going to be split up into water-tight camps instead of attempting cohesion and solidarity, which is the great desideratum of the hour Let there be one fighting ground, and let the Ayurvedists know to face one another to cross swords and settle issues in a chivalrous way. Any resolution for or against the Faculty and Council would be equally impotent to carry an effectual impression to the powers that be. John Bull is too clever to be hood-winked, unless a resolution is accepted backed by an overwhelming body of unanimous opinion The matter again is such as concerns State-policy. So far as Bengal is concerned, her vanity would not be satisfied in any matter with a mere semblance or camouflage advantages and benefits, nor is it easy on her cultured soil to carry conviction without thorough propaganda and enlightenment, which means patient waiting and tactful action. Impatience and impolicy may only bestow a gift, against which a large majority would set their face. We fail to understand why some of the Calcutta Kavirajes cannot go to Berhampore, only a few hours' run, and require to organise an exclusive conference. It also passes our comprehension why Rajshahi and Berhampore cannot be excused their faults, if any, by the anti-section, yielding their co-operation and weight to rectify injustice or irregularity, which may have taken place. If we hold any brief, we do it for Ayurveda, and not for partisanship. What we want to emphasise is that the ball, that has been set a-going after the last Calcutta Conference, may not be counter-acted to make the whole community the laughing stock of the on-looking world. We feel almost certain that counter conferences would be held, than which nothing is more regrettable. The community of the Ayurvedists would but be more emasculated by being thus torn asunder. May good sense and wise counsels prevail in the end! We appeal, again, to one and all

to compose differences, congregate en-masse on a common venue, give up indecent fights, and settle disputes even to the admiration of the detractors.

The Madras Board of Indian Medicine has ultimately yielded to the tenacious agitation of the wronged and aggrieved. Still, it must be said that the concession made to an unceasing campaign, is very niggard and grace-less. Laws are seldom known to take retrospective effect. The Alumni of the original and defunct college are to be admitted to A-class on production of certificates. showing aptitude in surgical, obstetrical and other operations, concerning knowledge of western medical subjects, Before the influence of Western culture came to engulf the purity of Ayurved, Vaidyas of eminence rose and flourished commanding admirations of the westerners, too, by their knowledge, experience and skill of a very high oder. To hold to-day that a Vaidya is but an incomplete product without initiation into some western medical subjects is to admit a fall of Ayurvedic genius in the country. A full-backed Ayurvedist should be judged by a different criterion, pre-eminently Ayurvedic. He must, of course, be a general caterer for all the medical requirements of his clientele, and to this end, he may have his equipments supplemented from other sources. But it is an effront for Ayurved to stomach to be regarded firstclass by the favourable judgment of a non-Ayurvedic standard.

The cruel hand of Death has lain very heavily on Ayurved in recent times. Ayurved has lost its pillars and supporters in quick succession. Two great stalwarts, who as worshippers of unalloyed Ayurved, could challenge and take up the gauntlet of other systems of medicine, have been gathered to the manes in the course of a year. After Kavirajshiromani Shyamadas and Pranacharyya Haran Chandra a dearth of transcendental merit and calibre is bound to follow in the field of Ayurved in Bengal. The same experience of the bolt from the blue was our lot in the sudden demise of Dr. Jatindra Nath Maitra and Sreejut Monmohan Pandey, who died within a few days of each other. The doctor was a spirited and thoroughly upright man. His public service in various spheres was of a truly high order. He was the premier ophthalmic specialist of the metropolis. Well might he have been spared for many more years! He had just completed his two score years and fifteen. But apart from all these good points about him, Ayurved has suffered a particular loss in his untimely death. His services to Ayurved are not negligible. For some years he was an active member and Secretary of the Astanga Ayurved Vidyalaya, till he was disabled to discharge serious responsibilities by attacks of ailments. The Eye Department of the Hospital, attached to the above institution, was his efficient organisation. Sreejut Pandey was all along the right-hand man of the late Kaviraj Jamini Bhusan in the latter's life-time. Jamini Bhusan's posthumous charge was taken up by Monomohan as a mark of fidelity to his friendship, and till the time of his death he nourished the College and the Hospital, established by his great friend, with a paternal For some years he had dedicated the profits of a property, worth one hundred thousand rupees, for the expenses of the hospital. The erection of the buildings of the Institution, he helped with personal supervision and experience, which were highly valuable, as he himself had begun life with contractors' business, which brought him immense fortune. May the Merciful Father grant peace to the souls of the departed !

Let us expreses our felicitations at the entry of the Baidya-Sastra-Pith into its new and own house. It is now christened 'Shyamadas Baidya-Shastra-Pith', associating the Institution with the illustrious name of its great Founder-Principal the late lamanted Kaviraj-Shiromani Shyamadss Bachaspati. Every such Institution should have its own permanent home for educational and clinical facilities. Besides, it certainly ensures a certain measure of prestige, stability and growth. But the dangers of a fine, misleading exterior should at the same time, be guarded against. Let it not be a better cloak for intestinal bungling, discontent and confusion. Every physical change and expansion calls for suitable and proportionate arrangements, to cope with the requirements of which courageous re-shuffling from top to bottom may be the supreme desideratum. May good sense and sage counsels guide the 'Pith' on the path of sound principles and genuine developments to secure the noble and transparent ideals, which were an abiding inspiration to the Kaviraj-Shiromani, who intended to rear up the Pith to its fulleststature on this cherished basis.

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## Original Articles

# THE ADDRESS OF KAVIRAJ JYOTIRMAY SEN, KAVICHINTAMANI,

as President of the Avurvedic gathering at Chundernagar in French India:

Gentleman, if we remember the history of Ayurveda of the days of free India, well might we feel confident of its future. The progress of the independent occident has kept the minds of our educated community under the domination of such an infatuation in every. matter that many feel disposed to believe that 'नान्य: पन्या विद्यते अयनाय' except the aping of the west. This belief has been ruining us. But if this self-oblivious nation were but to read the pages of its history once and dispassionately, it would be found that the present glory of the west pales into gloom before it. Lord Curzon said, "The nation, that forgets its glorious past, can never thrive." The remark appeals to the heart. True it is that nothing can be more regrettable than that the nation, which has kept alive its civilization through ages of rises and falls, counted by hundreds and thousands, should sacrifice its uttermost, all under the spell of the majesty of some ephemeral achievements of the last 50 years of the western world.

This is not the occasion to discuss the past of Ayurved. It would be sufficient to say this much that Ayurved was resplendent in its various branches, such as General treatment by rational diagnosis; Pediatrics; Daibabyapasraya Treatment for providential diseases; Special Treatment for diseases of the eye, ear, nose, etc; Surgery; Dentistry; Rejuvenation; Toxicology, Delivery of live children by opening the abdomen of dead mothers, Operation below the skull, Engrafting of limbs, etc.

Ayurved was peerless in Hygiene and war-fields. That prosperous condition is non-existent to-day. It would be the ravings of a mad man to raise the topic of the treatment in the battle-fields, when the nation has no war-fronts, and is divested and devoid of

military prowess. But the little existence, which Ayurved still retains in matters of Hygiene and Treatment, is undoubtedly glorious, and because of this small existence only, the community of the Ayurvedic physicians are being able to maintain the prestige of Ayurved. But this pride is threatened with extinction. For, all sorts of attempts are being made at different places to render Ayurved up-to-date.

The infatuation of up-to-datism has acquired such a hold on our minds, and the word is so attractive that we forget every thing, when the question arises. We do not pause to consider what we are about for the regeneration of Ayurved, and if it is ruination or restoration. Let me give an instance. Upwards of a quarter of a century ago, a few doctors began to practise Ayurved for its resuscitation. Our compatriots had then thought that Ayurved were out on a conquering expedition on scientific routes. Some of these doctors proclaimed from the house-top (of course after the demise of their farthers as otherwise their fathers, too, would have protested) that their fathers had discovered the imperfection and unsuitability of their knowledge, and that as soon as their sons were turned out as finished products from Medical College, the annihilation of Ayurved that was almost complete under pressure of the above circumstance of unfitness, would be stopped, and that Ayurved enriched with scientific researches, would, at no distant date, consolidate its position of honour in the world's circles of knowledge. In fact, some had sincerely hoped that a synthesis east and west would enrich the streams of between the Ayurvedic knowledge. But it is unfortunate that these gentlemen have not been able to establish a single truth of Ayurved anew among the community of the scientists, nor have they been able to produce the results of a single research in the intellectual world, let alone other big things.

Time has arrived to consider if the Ayurvedic Colleges established at Calcutta, are rapidly affecting Ayurved prejudicially. If nothing else was appreciable in the ancient modes of teaching, it at least preserved the belief 'Asiai and The But wholesale Allopathic influence is discernible in the colleges. In some of these institutions injections and other Allopathic methods of treatment have been introduced undistorted and without making it a matter of conscience in the holy name of modernisation and research. What

regard can these students, who are fed with such arrangement, cultivate for Ayurved during their academic career! What should we expect of these students - excellence of Ayurved or its degradation, if they are accustomed to hearing that the Rishis, who inaugurated Ayurved and the men, who wrote its literature, are mistaken and blundering people, and that Ayurved is something worn-out, worm eaten and dilapidated, and that they have consequently to seek shelter in a new science of treatment abandoning Ayurved? We admire the object of Ayurvedic colleges and we do, also, recognize the efforts and sacrifices made for them. But we cannot support the wrong paths, along which they are guiding Ayurved. True teaching of Ayurved is an impossibility, if the teachers themselves are without confidence in the science, nor can the seekers of knowledge in any such institute turn out real Ayurvedic physicians. Just as confusion of castes is subversive of eugenistic principles, similarly hybrid Ayurvedists (आयर्जेट-वैद्यमहत) are destructive to Ayurved. This tide has to be stemmed.

Who are the people to endeavour for the preservation and development of Ayurved ? Ordinarily, the Shastras or sciences thrive under the patronage of kings. The same is true even of the devotion of the devotee. The community of Ayurvedists has awakened to the welfare of Ayurved in the whole of India. They have organised themselves in the Karnatak and the United Provinces and determined their duty. The Governments of the United Provinces, Behar, Madras and other provinces give financial grants for the preservation of Ayurved. We are indebted to those Governments, who are affording opportunities and financial aids for the independent growth of Ayurved without subordinating it to Allopathy. But it is a matter of regret that the Bengal Government has done nothing till to-day in this direction. If the Honourable Minister of Bengal, holding the Portfolio of Public Health, really possesses the least eagerness for Ayurved, he can manage to secure rights and privileges for the Kavirages as also state grants. generality of the Kavirajes of Bengal would, in that case, support his efforts to form the Faculty of Ayurved. Who is there to believe that the very person, whose endeavours can raise three lacs of rupees within an incredibly short time on the occasion of the centenary of the Medical College, (besides state grants), cannot secure comparatively far less financial aid from the Government for CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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Ayurved, if he so wills? The members of the Bengal Legislative Council have a distinct duty for securing Governmental aids. Most of them are Ayurvedically treated. It they pay more attention to this matter, Bengal would not be on the lee-way in the matter of Ayurvedic progress.

The last attempt is ours. Nobody would come to our help, if we cannot compose our differences and be assembled together with the Motto—'es new nester ? Repeated gathering, frequency of academic deliberations, determination of the lines of action and examinations of advance and progress—these are the works we have to do unitedly, and without which no hope exists for us. The first and foremest duty after the formation of an organisation is to endeavour to disseminate Ayurved.

In all times it has been necessary to carry on propaganda in order to establish subjects. It is unknown to many, simply because of the lack of propaganda that even Ayurved, as it is to-day, can make the world wonder-struck.

We have a good deal to learn from the physicians of the western school in the matter of skilful propaganda. If only a single physician among them displays good results in a complicated, or modified or new disease, they immediately combine together to broadcast the results among the public in general. It is proclaimed as a novel achievement. Thus, by the success of one physician, the whole community profits. Wherever anything new is known, it is at once propagated at home and abroad. The public is thus charmed and everybody learns to think that all sorts of attempts and researches are being carried on by these people for relieving and preventing diseases. The results of such propagandism have attracted people to western treatment. It is not only state support, but also such publicity, which accounts for the prestige of the western treatment in the country to-day.

Inspite of this circumstance, most Indians are Ayurvedically treated till to-day. It is Ayurved, which has still kept India in possession of health and comparatively immune from diseases. The responsibility for the prevalent diseases of the cities and other places is of modern civilization and its colleteral luxuries, treat-

ment and dietetics, uncongenial to the country and the destitute condition of its inhabitants. The foremost duty of the community of Kavirajes is now to propagate the advice and knowledge of Ayurved. I request the Kavirajes to unite and undertake this publicity. If we can arrange for organised propaganda, well might we secure many a patron within a short time for the safety of genuine Ayurved and Ayurved would, also, be rehabilitated in the confidence of our compatriots. Many would also be saved from the charm of up-to-datism.

In fine, let me express my sincere gratitude to Mati Babu and authorities of the Prabartak Sangha. The course of our proposed activities would be accelerated with the help of renowned friends of Ayurved like them.

The gathering was arranged under the auspices of the Prabartak Sangha on the occassion of its annual Akshay Tritia Celebrations.

Translated from original Bengali by Kaviraj Manindra Kumar Mukhopadhyay.

# THERAPEUTICS FOR THE DISEASES OF THE SPLEEN,

BY

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There has been a considerable advancement in the knowledge of the relation of the spleen to different diseases during the last few years. There is still much to be learnt regarding the function of the organ. The present tendency is to consider the organ as part and parcel of the reticulo-endothelial system. The differentiation of the various clinical pictures and disease syndromes and the progress made in the standardisation of the nomenclature has helped greatly the scientific treatment of diseases of the spleen.

The therapeutics for the diseases of the spleen centres round the diagnosis. Splenomegaly, in all conditions, is associated with either disturbed state of the reticulo-endothelial system or the haemopoetic system. This disturbance is caused either by infection or by toxin or by alteration in the above two systems. The results are liver-spleen-syndrome complex in a number of cases. The difficulty in the diagnosis is great on account of transitional and intermediate forms of the diseases. For practical purposes, the infection being the commonest in the tropics, a very careful examination is made for it. Diagnosis may be made from the various signs and symptoms in the body and then corroborated in the laboratory. The laboratory examination consists in a thick and thin film examination for parasites. The total and differential counts of the blood are done to eliminate blood diseases as pernicious anaemia, leukaemia, aplastic anaemia. Halometric examination of the blood may be done for corroboration. The serum is tested for aldehyde and antimony tests. If results are negative in all the above examinations, the spleen puncture may be done for smear examination, and in a well-

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equipped laboratory for culture in N. N. medium. Of all the infections, the commonest in the tropics is malaria. The enlargement of the spleen is more marked in chronic malaria. Very often in these cases there is no parasite in the blood but they improve with specific quinine treatment. The picture becomes sometimes complicated with pernicious type of anaemia, jaundice, cirrhosis of the liver and ascites. Sometimes cachexia is very marked. The thick film of blood may reveal a few parasites only. The difference between typical pernicious anaemia and pernicious-like anaemia is seen by the fractional test-meal examination. There is never an absence of free hydrochloric acid in gastric juice though the blood picture is that of pernicious anaemia specially tested after histamine injections. These cases yield readily to liver therapy followed by quinine and arsenic treatment. The prescription runs thus:—

Quinine Sulphate	•••		gr, iii
Liquor Arsenic Hydrochlor			m. iii
Mag Sulph	•••		gr. xxx
Syrup Lemon			dr. 1
Aqua Menth Pip	•••		ad oz. I
t. d. s. 2 hours after food.			

In microcytic type, Ferri et Ammon Cit. gr. xv, 3 times a day is given, Quinine is given in smaller doses to induce phagocytosis in these chronic cases. In chronic malaria with big spleen and icterus, one should guardedly use quinine. In a few such cases, quinine has been seen to increase the allergic response with haemolysis, urobilinuria, increasing anaemia, jaundice and dyspnoea. These symptoms and signs simulate blackwater fever but there is no haemoglobinurea. Quinine should, if at all to be used, be given in desensitizing doses and that after calcium lactas and parathyroid has been given by the mouth. Non-specific protein therapy may be successfully tried in these chronic cases. There is also marked enlargement of the spleen in acute and sub-acute malaria and the treatment adopted is that for malaria, Quinine Sulph. gr x twice daily in mixture for 10 days or atebrin 1 gm. 3 times a day for 5 days is given with good results. certain percentage of cases relapses and a similar course of treatment is given. The spleen rapidly diminishes after treatment acute malaria. In chronic malaria sometimes turpentine,

creosote, camphor or olive oil injections reduce the spleen to some extent. In endemic areas of kala-azar, the diseases of the spleen may be due to Leishmania Donovani infection and these cases are treated with specific treatment of antimony compounds. That is why a large number of cases is cured by the specific treatment in the tropics, and in the temperate climate where malaria and kala-azar are very rare the difficulties in the treatment for diseases of the spleen are very great.

Enteric fever is a consmopolitan cause for a pathological spleen and there is no specific treatment for it. In paratyphoid A infection, the course may simulate a case of kala-azar. In one such a case, the diagnosis was accidentally made by the growth of para A organism in N. N. N. medium. Tuberculosis, syphilis and septicaemia are other cosmopolitan diseases in which also pathological spleen may be seen. The treatment would depend on the nature of infection. Antisyphilitic treatment in syphilis may be followed with advantage. But if the infection is a chronic one and strictly localized in the spleen, removal of the organ may be undertaken with success. So also in other infective states, splenectomy is advisable only when there is a localization in the spleen. In Malta fever in which there may be great enlargement of the spleen, specific vaccines or acriflavine injections (21 grm. of acriflavine in 5 c. c. of water given intravenously every 3rd day for six injections) are sometimes effective. In African type of trypanosomiasis the treatment is Bayer 205 and in Schistosoma infection in Egypt (Egyptian splenomegaly) trivalent and pentavalent antimony compounds are given with success. In rare conditions of streptothrix infection of the spleen which is usually associated with streptothrix infection of the lungs or intestines, potassium iodide in big doses is effective.

The treatment for the diseases of the spleen caused by toxins is very unsatisfactory. Splenomegaly is usually seen with the liver-spleen syndrome complex. There is a definite relation between cirrhosis of liver and splenomegaly and vice versa and this is probably through the reticuloendothelial system. Hutchinson is not in favour of Hanot's type of cirrhosis of the liver and one of his recent cases was seen to be a case of congenital partial obstruction of the bile ducts as manifested on necropsy. There is a definite entity known as infantile cirrhosis

of the liver in India, affecting infants and children from the age of 6 months to 3 1/2 years. In an advanced stage, splenomegaly is associated with this disease. The treatment is satisfactory only in the early stage by a change in the diet and continued insulin and grape sugar therapy. The underlying pathological condition is intercellur and intracellular hypertrophic cirrhosis of the liver. The treatment in splenomegaly associated with alternation in the physical character of the blood is also not satisfactory. The only revolution in treatment in this series is the treatment of pernicious anaemia by liver therapy. So the term pernicious anaemia may now be changed into benign anaemia. In the tropics we find a large number of cases of pernicious-like anaemia due to the common infection, e.g., malaria, hookworm, chronic dysenteries, etc.

In these cases, there is macrocytic type of blood as seen by the Halometer. There is no deficiency of free acid in gastric juice on fractional test meal examination. The differential count reveals immature red cells and bone marrow cells. In bad cases liver preparations may be injected as Hepatex, Hepatrat or Campolan. Hepatex may also be given intravenously with very good results in cases of emergency. Typical cases of pernicious anaemia with spinal cord signs and symtoms are not common in the tropics. Aplastic anaemia and acute lymphatic leukaemia very readily end in death. About 50 per cent. of the cases of lymphatic leukaemia and most of the cases of aplastic anaemia run an acute course and the patients die within a few months after the first symtoms are noticed. No treatment is know to arrest the progress of the diseases. In the splenomedullary type of leukemia the treatment is only by radiation on the spleen and bone marrow and by arsenic by mouth. Benzol m. x in capsules three times a day may be tried. All these only temporarily effect amelioration by reducing the number of white blood cells, and the size of the spleen. Sometimes complications are early seen with such treatments. The treatment should be stopped if there is sudden great diminution of the number of white cells, and also if there is sudden appearance of myeloblast in the peripheral blood. Splenectomy is not effective in this type. The alteration in blood platelets in which there is splenomegaly is usually associated with haemorrahagic diseases as purpura. There is splenomegaly too when there is an alteration in fragility of the red cells of the blood resulting in haemolytic jaundice. Splenectomy is the ideal treatment for such conditions. There are two types of haemolitic jaundice with splenomegaly. The congenital type is less severe and is familial (Chefford Minkowski type). Iron and arsenic, specially the latter has given very good results in the mild types. In the acquired form (Hayem-Widal type) which is usually very severe and the severe congenital form, transfusion of blood is resorted to with good results. Splenectomy may be done in all these cases with success. The prognosis is excellent after splenectomy and in fact the best results of removal of the spleen is seen in this type of cases only.

The other diseases of the spleen are associated with an alteration in the reticulo-endothelial system. In the majority of cases the exciting cause is not known. Splenic anaemia is a cosmopolitan disease. A number of very diverse conditions are included in this name. Every chronic anaemia, in which the spleen is enlarged and there is no obvious cause for the trouble, is looked upon as splenic anaemia. All kinds of cirrhosis of the liver are associated with varying degrees of splenomegaly and quite a fair number is diagnosed as splenic anaemia. The congenital and acquired syphilis, the hereditary and acquired forms of acholuric jaundice, Hodgkin's disease without manifest external glands, the haemolytic anaemias, the localized manifestation of chronic malaria, tuberculosis and other infections, kala-azar and Gaucher's type of splenomegaly must be differentiated before a diagnosis of splenic anaemia can be arrived at. Turnbull has recorded 5 cases of splenic anaemia in London Hospital in 1907 to 1913. Cabot has recorded in England in a series of 100 cases of well-marked splenomegaly only 4 cases of splenic anaemia. In the Mayo clinic between 1904 and 1912 Wilson has recorded to cases. I have rocorded in the Carmichael Hospital for Tropical Diseases 13 cases out of a series of 139 cases of splenomegaly within a few years. This number includes only those cases which are carefully examined and found to be splenomegaly due to unknown causes, It excludes splenomegaly due to obvious causes. The incidence is high in India and as in leukaemia, may be explained by the excess of stress and strain on the reticuloendothelial system by the various pathogenic infections in the tropics. To understand the patho-

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genesis we must know that in foetal life the spleen is a bloodforming organ and it is quite possible that owing to increased work of the spleen in anaemia, the spleen may resume the antinatal function in infancy and childhood. Besides, the organ has to destroy the pathological red cells in anaemia. This increase in function is associated with increase in size of the organ. There may be an increase in size of the spleen in every kind of bloodlessness in childhood. There is also the chance of the blood reverting back to the foetal condition and many cases are diagnosed as pernicious anaemia on account of the foetal character of the blood. This is why some of these cases do not respond well to liver therapy. There are three stages in splenic anaemia. In the first stage in which there is only enlargement of the spleen the duration is many years. Anaemia begins with the second stage with a great tendency to haemorrhage of all kinds and gastro-intestinal disturbance. The third stage begins with cirrhosis of the liver with ascites and jaundice. This type is better known as Banti's disease. The treatment of choice in this disease is splenectomy which is usually done at the second stage, when there is a surgical emergency as active haemorrhage. If the anaemia be severe, the patient should have full doses of iron till haemoglobin percentage is at least sixty. Sometimes it is necessary to transfuge 200 c.c. of blood before operation is performed to make the patient fit.

A commoner condition which is seen in almost all the clinics in India is splenomegaly of unknown etiology. The records of the outpatient department of the Hospital for Tropical Diseases from 1st January, 1931 to 30th June, 1932, i.e. for one and a half years, reveal that there were 959 cases of splenomegaly in which no malaria or kala-azar infection could be found. About 100 cases of this series are splenomegaly of unknown etiology, for in the rest repeated examinations found out some causes. These cases came from all the malarious districts of Bengal and a few from outside Bengal. Majority of these cases are from the age 15 to 40 years and are seen both amongst males and females. As pointed out before, a fair number of cases from places outside Bengal has been investigated by me. I believe the cause to be a peculiar allergic response by the reticuloendothelial system caused by the repeated malarial infection.

The chronology of the events may be given as:-

- 1. A re-inoculation takes place in an individual whose tissues have been sensitized by previous malarial infection.
- 2. As a result of the sensitization, the tissues react allergically to the new infection.
- 3. Some toxic protein bodies are formed as the result of destruction of tissue cells and organisms in the defence, producing toxic symtoms. The symptoms are expressed in the heart, blood vessels, respiratory system, gastro-intestinal system and cutaneous system. The sympatheticotrophic glands, such as the adrenals, thyroid, pituitary, seem to be stimulated to activity by long continued toxic action.
- 4. The effect of allergy is primarily a defence against invasion and secondarily a facility for repair. This results in various responses and symtoms.

The allergy further causes some local structural changes producing local symptoms and the brunt of the attack falls on the spleen. The result is splenomegaly.

5, If the response be of the histiocytic type, you get tropical splenomegaly of unknown causes. If the response be of the monocytic type, you get the fibroblasts and fibrosis with aguecake spleen. The latter is seen in chronic malaria with fibrosis while in the former you get a high degree of crythrophage type of cells, which are all histocytes. Gastro-intestinal haemorrhage, cirrhosis of the liver and ascites as complications of the above condition are never seen, as seen in Banti's disease. The blood count shows leucopoenia with relative small lymphocyte increase and secondary anaemia in the majority of cases. Very often this type of splenomegaly is wrongly diagnosed as kalaazar because quinine treatment fails to effect a cure and the serum aldehyde and diluted antimony tests are doubtfully positive. A repeated spleen punctures and culture examination in N. N. N. medium eliminate the possibilities of kala-azar. The treatment is not very satisfactory in this group of splenomegaly. The prognosis depends on the duration of illness and the structural

changes produced. Experience has shown that average expectation of life with gross structural changes is within ten years. The terminal pneumonia is the commonest complication. improvement in general health by improved hygienic conditions or medicine or diet causes a diminution in the size of the spleen. Pure hygienic and dietetic improvements effected improvement in some cases. Extract of liver and ventriculin proved of service in cases of macrocytic alternation in the red blood cells during the course of illness. The various methods of non-specific protein therapy were of equal efficacy and effective, only if treated early. The response to quinine treatment is not satisfactory. In a few cases, quinine increased the allergic response with haemolysis, urobilinuria, increasing anaemia, icterus and dyspnoea. But quinine, if taken after improvement of the general condition by diet or medicine, produces good results. Under the heading of non-specific protein therapy, patients had injections of milk, muscle extract, the stock staphylococcus and streptococcus vaccine, T. A. B. vaccine, tuberculin (B. E) in big doses. interesting to note that the result of the treatment is practically the same, whatever the choice of remedy may be. With the general improvement and increase in weight of the body, the spleen diminishes in size. The improvement is marked up to certain limit and then the progress is very slow. In some cases, it requires treatment for three to four months or more to effect improvement. If the cases return to their old highly malarious places early, there is a possibility to relapse with complications. Splenectomy has been advised for this reason. I observed fatal results in six out of twelve of my cases. It must be remembered however that there is the chance of a large part of the reticuloendothelial system still remaining pathological even after the spleen has been removed, so that while in some cases the therapeutic result of the operation is good, in others it may be disappointing. So I do not consider that splenectomy should be adopted as a general measure.

Uniform good results of splenectomy are found in the following conditions:—

- I. The first and second stages of splenic anaemia or Banti's disease.
  - 2. Thrombosis of splenic vein.

- 3. Traumatic or spontaneous rupture of spleen.
- 4. In chronic malaria, tuberculosis and syphilis, if the infection is localised in the spleen.
- 5. Acquired and severe congenital form of haemolytic Jaundice in which there is splenomegaly.

In some of the localised chronic malarial infections in which the patients had afebrile course for a long time and had clinical and parasitic relapse of the infection after splenectomy.

Another type of splenomegaly which is also common in the tropics is in relation to almost all types of cirrhosis of the liver. It is a striking fact that spleen never gets enlarged where there is an abscess of the liver or malignancy. Sometimes it is exceedingly difficult to understand what is primary. There are cases of cirrhosis of the liver also without any splenomegaly. Infantile biliary cirrhosis of liver is associated with enlargement of spleen in fairly advanced stage. The treatment of such enlargements is most unsatisfactory, and the best treatment is the prophylactic measures. Splenectomy is never effective in these cases.

There are other less common diseases of the spleen, associated with disturbance of the reticulo-endothelial system. In metabolic disturbances of pigment in which there are both splenomegaly and cirrhosis of the liver, a disease known as Haemachromatosis, is fatal. The lipoid disturbance produces a very rare condition known as Nannimpik's disease in which the number is not great and all patients died in infancy. In rickets, there may be small enlargement of the spleen. But fortunately for us this disease also is rare in India. The treatment would be on antirachitic lines.

Gaucher's disease also is said to be caused by a disturbance of metabolism, but the course is very long going on for 15 to 20 years. Splenectomy does not cure the condition.

In Hodgkin's disease, the spleen is only slightly enlarged and there may be a rare manifestation of the disease only in spleen.

The latest idea is to look upon this disease as an avian tuberculosis and the treatment is by deep X-ray and radium application. This is only temporary improvement. In myelopthisis splenomegaly, lymphosarcoma and infective mononucleosis, the treatment is not known.

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#### THE JOURNAL OF AYURVEDA

#### PATHYAPATHYAM.

BEING

A treatise on dietetics in Ayurveda

OF

KAVIRAJ VISWA NATH SEN.

Translated by

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VOL. II.

(Continued from our November issue.)

trained with publishments

# BENEFICIAL PRACTICES AND DIETS IN VRANA SODHA ETC.

The adaptation of Vimlapanam (mutilation of the swelling by massage)), letting out of blood, Upanaham (poulticing), Patanam (opening or incision), Sodhanam (purification of the internal morbid matter of an incised boil with the aid of corrective medicines), Ropanam (healing applications to aid in the formation of healthy granules); the use of old Sali paddy of the white variety, 366 barley, Shashtika paddy, wheat, the meats of animals and brids living in wilderness, Vilepi, Lajamanda, the mustard oil, clarified butter, honey 367, sasame oil, the Yushas of Masuran (Cicer Lens), tuvari (Sajanus indicus) and mudga (Phaseolus mungo), sugar, the fruits that are secured in the month of Ashadha, Vartaka (Solanum Melongena), Karkotaka (Momordica mixta), Patolam (Trichosanthes dioica), 868 Karavellam (Momordica charantia), the leaves of Nimba (Melia Azadirachta), the tendersprouts of calamus rotang, tender garden raddish, Seenishannakam (Marsilea quadrifolia), Salincha (acheranthes triandra), Tanderliya (Amaranthes polygamus), Vastuka (Chenopodium album)369, the three fruits, Panasa (the jack fruit), Chocham (Cocoanuts), the pomegranates, the fruit of Katuka (Hibiseus abelmoschus),

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Jivanti (Caclogyne ovalis), the Saindhava salt, grapes, articles possessing sweet, bitter and astringent tastes, 370 and all foods that are oily, heating and liquid are beneficial.

Eshanam (probing or searching), the use of Samana medicines (those that restote the deranged humours to their normal condition), Daha (cauterisation by the application of fire or Caustic applications), Swedam (fomentations), bandaging<sup>371</sup>, dusting powders (medicinal) over the ulcer, application of plasters, application of leaves (over the ulcer) that have the (ulcer) curing virtues, fanning with fans made of the roots of ucira (Andropogon muricatus), application of the sandal wood paste and the paste of sesame seeds<sup>372</sup>, washing the wound with water that has been boiled and cooled, application of Camphor, and methods that remove deformities, such regimen and practices with consideration to the derangement of the malas<sup>373</sup> (humours) should be known as beneficial for men suffering from Vranasodha, Vrana, Sadyo Vrana and Nadivrana.

## BANEFUL DIETS IN THE ABOVE.

The use of new grains, sesame seeds, Kalaya (bisum sativum; the Common peas), Masha (Phaseolus rediatus), Kulutha (Dolichos biflorus), Kricara (this is a kind of pudding prepared with milk and sesame seeds and phaseolus roxburghei etc.), ice. water, and foods made from milk and the juice of the sugar-) cane, articles that possess acid taste, patrasakas (leaf curries),374 the flesh of the animals that do not live in wilderness (i.e. that: live in water and in marshy regions), foods that are disagreeable, foods that are of Vidahi nature, those that constipate, those that are heavy to digest, and those that are of pungent and acid taste, that are cooling; saline articles, indulgence in sexual congress, physical exercise, speaking loudly 375, sight of lovely maidens, sleep during day, night keeping, indulgence in long walks, eating foods in small quantities, application of Ropanam (i.e. healing remedies) when the ulcer is in its (usual) state of ulceration, administration of errhines, piper betel, foods that are undigestible 376, exposure to heavy winds, to the heat of the sun and fire, smoke, rain and dusty air, indulgence in fear, in envy, and in emetics, in joy and in sorrow, foods that contain ingredients. of opposite energies, and drinks of the same nature, and articles that are keen, heating and drying and trauma to the ulcers 377,

scratching, piercing with sticks and nails, abstaining from foods, injudicious nursing, the physician in the treatment of Vranasodha roga, Vrana, and Sadyovrana<sup>378</sup>, and Nadi vrana, who aspires fame should always avoid (these) carefully.

#### BENEFICIAL DIETS IN BHAGNA (FRACTURES)

The use of cold water, application of Chandanam and mud, bandaging, the Sali rice, Prinyangu (is a variety of paddy), wheat, the yushas of mudga (Phasleous mungo) and cicer lens<sup>3</sup> <sup>19</sup>, butter, clarified butter, milk, oil, the meat juices, honey, Patola (Trichosanthes dioica), garlics, Sigru (Moringa Pterygosperma), Pattura (acheranthes triandra), tender raddish<sup>3</sup> <sup>8</sup> <sup>9</sup>, grapes, the fruits of Emblica officinalis, \*Vajraparni, the lac, and all those that enhance nutrition and corpulency are beneficial.

#### BANEFUL DIETS IN BHAGNA.

Food that possess saline, bitter, pungent, and acid tastes, indulgence in sexual congress, exposure to the heat of the sun<sup>3</sup>, physical exercise, and foods that are of dry nature should not be indulged in in fractures.

## BENEFICIAL DIETS AND PRACTICES IN BHAGANDARA (FISTULA IN ANO).

In the immature stage, administration of correctives (such as emetics, purgatives and the rest), application of medicinal plasters, fasts, blood letting 3 8 2 are beneficial.

In the mature stage, adaptation of surgical methods, application of caustics and cauterisation with the aid of fire, and the use of mustard seeds, Sali rice, mudga (Phaseolus mungo), Vilapi, the meat juice of the animals of wilderness<sup>3</sup>, Patola (Trichosanthes dioica), Sigru (Moringa pterygosperma), the tender sprouts of Vetra (Calamus rotang), Pattura (Acheranthes triandra), tender raddish, the oil of sesame seeds and of mustard seeds, articles of bitter taste, clarified butter and honey<sup>3</sup>, persons should indulge in these diets according to the humour that is vitiated in Bhagandara.

<sup>\*</sup>This may be Vajravalli instead of Vajraparni which is not known.

#### BANEFUL DIETS IN THE SAME

Indulgence in foods that contain inharmonious ingredients, improper eating, exposure to heat of the sun<sup>385</sup>, physical exercise, sexual congress, fighting (juddham), riding (over horses and elephants), foods that are heavy to digest, all these should be refrained from until an year (after healing) by men who had Bhagandara Vrana<sup>386</sup>

## BENEFICIAL PRACTICES AND DIETS IN UPADAMSA

The administration of emetics and purgatives, letting out of blood by opening the vein on the middle portion of the penis, application of leeches, sprinkling of medicated liquids on the part, application of plasters, the use of barley and Sali rice, the meat of wild animals, the water boiled with mudga (Phaseolus mungo), clarified butter<sup>3 \* 7</sup>, Katillaka (Momordica Charantia), the fruit of Sigru (Moringa pterygosperma), Patolam (Trichosanthes dioica), Salincha (Acheranthes triandra), tender raddish, articles of bitter, astringent tastes, honey, the well water, oil, are beneficial in the disease upadamsa<sup>3 \* 8</sup>. The milk of goats together with wheat is also beneficial if used with consideration of the digestive capacity (of the patient).

## BANEFUL PRACTICES AND DIETS IN THE SAME.

Indulgence in day sleep, suppression of the urging of urine, food that is heavy to digest, Sexual Congress, Joggery, acts that produce fatigue, acid articles, butter milk, should be forbidden for man afflicted with upadamsa<sup>389</sup>.

## BENEFICIAL PRACTICES AND DIETS IN SUKA DOSHA.

Application of medicinal plasters, administration of purgatives, blood letting, drinking clarified butter, the use of Sali rice, barley, the meat of the animals of wilderness, the yusha of mudga (Phaseolus mungo), Katillaka (Momordica Charantia)<sup>300</sup>, Patola (Trichosanthes dioica), Sigru (Moringa pterygosperma), Karkotaka (Momordica mixta), Pattura (Acheranthes triandra), tender raddish, the tender sprouts of vetra (Calamus rotang), the fruits that can be secured in the month of Ashadha, the fruits of Punica granatum, the Saindhava salt, Vacha (Acorus Calamus)<sup>391</sup>, the well water, the paste of the sandal wood, musk, camphor,

articles of bitter and astringent tastes, oil, are beneficial for men afflicted with suka dosha<sup>302</sup>.

## BANEFUL PRACTICES AND DIETS IN THE ABOVE.

Suppression of the urging of urine, sleep during day, physical exercise, Sexual Congress, Joggery, foods of Vidahi nature and those that are heavy to digest, butter milk, one suffering from suka dosha should avoid<sup>393</sup>.

## BENEFICIAL PRACTICES AND DIETS IN KUSHTA

Administration of emetics once in every fortnight, and of purgatives once in every moth, of errhines once in three days, and letting out of blood once in six moths394, anointment of medicated clarified butter, old barley, wheat, Sali rice, Mudga (Phaseolus mungo), Adhaki (Sajanus indicus), Masuram (Cicer lens), honey, the meats of the animals of wilderness, Ashadhaphalam, the tender sprouts of Vetra (calamus rotang), Patolam (Trichosanthes dioica), the fruits of Brihati (Solanum xanthocarpum), Kakamachi (Solanum nigrum), the leaves of Nimba (Melia Azadirachta), the garlies, Hilamochika (Enhydra fluctuans hour) 396, Punarnava (Boeshavia diffusa), Meshasringi (Asclepias geminata), the leaves of Chakramarda (Sennatora Roxb), Bhallataka (the seeds of Semicarpus anacardium), the ripe fruit of palmyra, khadira (Acacia katechu), Chitraka (Plumbago Zeylanica), Vara (the three fruits), Jatiphalam (the nutmegs, myristica officinalis), Nagapushpam (Mesua ferrea), Kunkumam (saffron), old clarified butter, Koshataki (Luffa acutangula), the oils of Karanja (Pongamia glabra), of sesame seeds, of the mustard seeds and of Nimba (Melia Azadirachta)303, and of Ingudi (Balanitis Roxburghei), foods that are easily digestible, the medicinal oil prepared with Sarala (Pinus longifolia), Devadaru (Cedrus deodara), Simsapa (Dalbergia Sisso), Aguru (Aquilaria agallocha)399, the urine of Cows, of Asses, of Camels, of Horses and of Buffaloes and the rest, musk, Chandanam, articles of bitter taste, caustic applications400, all these being beneficial, these can be indulged in according to the humour that is vitiated. sleep during day 15th, in integered in tech on the fault and country

#### BANEFUL PRACTICES AND DIETS IN KUSHTA

Committing acts of sin, ungratefulness, abuse and disobedience towards preceptors, drinks and foods that consist of inharmonious

improper eating (Visamasanam)<sup>401</sup>, application of swedam, indulgence in sexual congress, suppression of the urging of vomit, the use of sugar cane (its juice etc.), physical exertion, articles of acid taste, sesame seeds, masha (Phaseolus radiatus), foods that are heavy to digest and those that are liquid, foods of new grains, articles of Vidahi and Vishtambi nature, vastuka (Chenopodium album), raddish<sup>402</sup>, the water of the rivers that arise in the Vindhya and Sahya mountains are said to be baneful for them afflicted with kushta. The meats of animals living in marshy regions, curds, milk, wine, Joggery, men afflicted with Kushta should avoid<sup>403</sup>.

## Beneficial practices and diets in Sitapitta, Udardha and Kotha.

Emetics and purgatives, application of medicinal plasters, blood letting, old Sali rice, the soups prepared either with the meat of animals of wilderness, or with mudga (Phaseolus mungo) or with Masura (Cicer lens)<sup>404</sup>, the use of Karkotaka (Momordica mixta), Karavellam (Momordica charantia), Sigru (Moringa pterygosperma), the garden raddish, the Saka called Salincha (achiranthes triandra), the sprouts of vetra (calamus rotang), the fruits of Dadima (Punica granatum), the three fruits, honey<sup>405</sup>, the oil of mustard seeds, hot water, articles that alleviate bile and phlegm, all articles that possess pungent, bitter and astringent tastes<sup>406</sup>, are beneficial for the patients suffering from Sita pitta, Udarda and Kota.

#### BANEFUL DIETS IN THE ABOVE.

The various preparations made from milk and the juice of sugar cane, fishes, the flesh of animals living in water and in marshy districts, wine that is new, suppression of the urging of vomit, exposure to the eastern and the southern winds, sleep during day<sup>408</sup>, indulgence in bath and in foods that contain inharmonious ingredients, exposure to sun, foods that are oily, acid and sweet, indulgence in sexual congress, foods and drinks that are heavy to digest, are like poisons for persons suffering from Sitapitta, Kota and Udardha<sup>408</sup>.

## BENEFICIAL PRACTICES AND DIETS IN AMLAPITTA (DYSPEPSIA).

If the course (of the disease) is upwards, administration of emetics at the outset and if it is downwards, administration of purgatives, and if the course is of both ways (upwards and downwards), fasts are beneficial. Then the administration of Niruhavasti should be resorted to. The use of Sali rice 109, barley, wheat, and mudga (phaseolus mungo), the soup made from the flesh of the animals of wilderness, water that has been heated and cooled, sugar, honey, the barley powder 410, karkotaka (momordica mixta), Karavella (momordica charantia), Patola (Trichosanthes dioca) Hilamochika (Enhydra fluctuans), the sprouts of Vetra (Calamus rolang), the fruits of Kushmanda (Benimcasa cerifera), the fruits of plantain tree, Vastuka (Chenopodium album)411, Kapitha (Feronia elephantum), Dadimam (Punica granatum), Dhatri (Embelica officinalis), all articles of bitter taste, all dinks and foods that alleviate phlegm and bile412, persons afflicated with Amlapitta may indulge in daily,

## BANEFUL DIETS IN THE SAME.

Suppression of the urging of vomit, the use of sesame seeds, Masha (*Phaseolus radiatus*), Kulutha (*Dolichos biflorus*), and the sesame oil<sup>4</sup> 13, the goat's milk, *Dhanyamlam*, articles of saline and pungent tastes, food that is heavy to digest, curds, fishes, one afflicted with Amlapitta should avoid<sup>4</sup> 14.

## BANEFICIAL PRACTICES AND DIETS IN VISARPA (ERYSIPELAS)

purgatives, emetics, application of Administration of plasters, fasts, blood letting, old barley, wheat, kangu (Panicum italicum), Swashtika and Sali rice, 415 Mudga (Phaseolus mungo), Masura (Cicer lens), Chanaka (Cicer arietinum), Tuvari (Sajnuas indicus), the soups made from the flesh of animals of wilderness, butter, grapes, pomegranates, Karavellam butter, clarified (momordica charantia)416, the sprouts of calamus rotang, Kulaka (Trichosanthes dioica), Dhatri (Embelica officinalis), Khadira (Acacia catechu), Nagakesaram (Mesua ferrea), Hribera (Pavonia odorata), Mustaka (Cyperus rotandus), all articles of bitter taste 11, these diets can be indulged in by sufferers from Visarpa according to the humour that is vitiated.

#### BANEFUL DIETS IN VISARPA.

Indulgence in physical exercise, day sleep, sexual indulgence, exposure to wind, excitement of wrath, sorrow, suppression of the urging of Vomit, Sakas (leaf curries), foods of incompatible ingredients (viruddhamasanam), Dadhi, kurchika, Souviraka and the rest of the gruels, honey, various kinds of kilatam<sup>418</sup>, all foods and drinks that are heavy to digest, garlics, kulutha (Dolichos biflours), Masha (Phaseolus radiatus), sesame seeds, meats of all animals that do not live in wilderness, application of Swedanam, articles of Vidahi nature and those that possess saline, acid and pungent tastes, wine, and the sun, sufferers of Visarpa should reject them<sup>419</sup>.

## BENEFICIAL REGIMEN AND PRACTICES IN VISPHOTAKA.

Purgatives, emetics, application of plasters, fasts, old swashtika and Sali rice, Mudga (Phaseolus mungo), Masuran (Cicer lens), Chanaka (Cicer arietinum), Makushtaka (Phaseolus lobatus), meats of the animals of wilderness, the ghee of cows, Katillaka (Momordica charantia)<sup>420</sup>, the sprouts of vetra (calamus rotang), Ashadhaphalam, Patolam (Trichosanthes dioica), Jyotishmati (Cardiospermum Halicaca bumtimo), the leaves of Nimba (Melia azadirachta), Chandanam (Santalam album), oil, camphor, and the application of the plaster of the macerated sesame seeds and the roots of andropogon muricatus will root out the disease Visphotaka<sup>421</sup>.

## BANEFUL DIETS AND PRACTICES IN VISPHOTAKA.

Swedam (Fomentations), sexual congress, fatiguing acts, indulgence, in the excitement of wrath, in foods that are heavy to digest, exposure to heat of the sun, suppression of the urging of vomiting, the Patra Sakas (leaf curries), sleeping in windy places, sleep during day<sup>422</sup>, the meats of animals that live in villages (domestic), that live in water and that live in marshy regions, foods of incompatible ingredients (Viruddhasanam), the sesame seeds, Masha (phaseolus radiatus), Kulutha (Dolichos biflorus), articles of saline, acid and pungent tastes<sup>423</sup> and those that are vidahi, that are of dry quality and of heating potency, one afflicted with Visphota should avoid.

(To be continued.)

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## Reports of Societies etc.

## THE SWARNAMOYEE PROMODASUNDARI AYURVEDIC CHARITABLE DISPENSARY.

#### ANNUAL REPORT FOR 1934-35.

#### INTRODUCTION.

In the year under review the dispensary entered into the third year of its existence, and it is a matter of satisfaction to the Committee of management that the dispensary has been able to maintain its popularity, and attract patients from comparatively distant localities. So, besides the regular hours, patients had to be attended to at odd times as well. We have had in many instances to provide, as before, free sick diet to indigent patients, specially children. Applications for such assistance have been so numerous that with our limited resources we have not been able to give assistance to the extent we would have liked.

## GENERAL WORKING.

Besides attending to patients coming to the dispensary, we had often to make arrangements for visiting such poor patients at their homes, as they could not attend the dispensary. In some difficult cases we had to make arrangements to admit our patients in some of the Ayurvedic



SIR HARI SANKAR PAUL, KT.,

The great business magnate, and patron of Ayurveda.

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Hospitals of Calcutta. In this connection we would be failing in our duty if we did not mention the great help, we have received from the authorities of the Viswanath Ayurveda Hospital, who had arranged to admit as indoor patients, all such cases, as we had sent to them. We offer our sincere thanks to them.

#### COMMITTEE OF MANAGEMENT.

The Committee of Management consisted of 16 Members with Sir Harisanker Paul, Kr., M L.C. as the President. The Committee met altogether 6 times during the year.

#### PATIENTS AND NATURE OF ILLNESS.

We have altogether treated 11,627 patients during this year, as against 7,459 of the previous year. The number of new patients were 2,890; out of whom 2,640 were Hindus and 250 Mahommedans. In analysing the nature of diseases we find that there were 636 fever cases, including 96 malarial patients; 449 patients, suffering from stomach troubles; 292 cases suffering from diseases of the respiratory system; 148 gonorrhoea cases; 307 Beri-Beri cases; 11 Pthisis cases; and the rest suffering from various other ailments. The average daily attendance of patients shows an increase of 11.5 per cent.

#### INCOME AND EXPENDITURE.

The income during the year was Rs. 1,187-13-0, including the Corporation grant of Rs. 225/- for the previous year, but credited during this year, and Rs. 285/- for the current year. Donation Rs. 656/- and Receipt under Miscellaneous Heads Rs. 11-5-3.

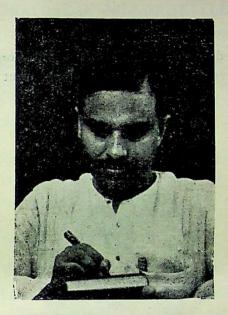
The cost of preparing medicines was Rs. 491-8-0, while the cost of giving free diet to the patients was Rs. 126-10-0.

We have this year tried to prepare our medicines in a more economical way consistently, however, with absolute purity of the medicines, aided by the good fortune of being able to secure raw materials at a comparatively low cost, through the efforts of one of our members.

## ARDHODOYA JOGA.

During the last Ardhodoya Joga, we had opened a First-Aid Centre at Champatola Ghat, where Kaviraj Manindra Kumar Mukherji, B.A., Ayurved-Shastri, and a qualified Allopathic doctor were in attendance throughout the day. We had about 50 volunteers, who rendered yeoman's service to the pilgrims, bathing in the Ganges from Ahiritola Ghat to Bagbazar Ghat. We had also the unique distinction of being

the only centre, where a telephone service was installed. Our centre became in fact the central organisation on this side of the Ganges coordinating the work of all other centres. As usual on such occassions,



KAVIRAJ M. K. MUKHERJEA, B.A., Associate Editor, Journal of Ayurveda.

many persons, hailing mostly from distant places, and completely unacquinted with the streets of Calcutta, were lost, and we were fortunate in tracing out most of these people, and restoring them to their companions. For 4 days after Yoga we opened in collaboration with the Pilgrims Protection Society of the Bengal Provincial Hindu Sava, another centre in front of the Sealdah Railway Station. We had also to attend here several emergency cases and render general help to the pilgrims in entraining for their proper routes. Our Volunteers rendered really admirable service on these days and our sincerest thanks are due to them.

In this connection our best thanks are due to the Port Trust Authorities for giving us a site at Champatola Ghat and to the Bengal Telephone Corporation for giving us a free telephone service for that day. Our thanks are also due to our President Sir Hari Sanker Paul, Kt., M.L.C. for providing us, free of cost, with all the equipments necessary for opening the First-Aid Centre, and for encouraging the workers with his presence and advice.

#### INSPECTION.

The Dispensary was inspected by the Health Committee of the Corporation of Calcutta and the following remarks had been recorded by them regarding its works:—

"Last year's expenses of this institution were about Rs. 700/-. They are doing useful work in the locality. They not only give free medicines, but also free sick diet. We recommend a grant increased by Rs. 125/-."

#### CONCLUSION.

Our thanks are due to those physicians and Committee Members, who rendered us necessary help in matters of treatment and otherwise.



KJ. MONORANJAN RAI CHOWDHURY.

Hony. Secretary.

#### APPEAL.

From the perusal of the Report submitted above it is evident that the dispensary stands sorely in need of more funds. The number of patients is increasing very considerably and the recurring cost of maintaining the dispensary as efficiently as we had hitherto done, calls for more generous support from the Corporation of Calcutta and the general public. Our motto has been 'Service to the poor,' and we have ungrugdingly tried to maintain a high standard of efficiency in the management of our dispensary. But a time has come, when we must appeal to the Corporation of Calcutta, and to the general public to extend a more generous help to the dispensary and thereby enable us to realise our ideal of service to the poor and suffering.

HARI SANKER PAUL,

President

#### Medical News & Motes

-:0:-

## MIDNAPORE IN GRIP OF SMALLPOX. Death-rate increasing daily.

Midnapore town is in the grip of a small-pox epidemic. The deathrate is increasing daily and there is no sign of abatement yet.

All quarters of the town are seriously affected. The municipal authorities are incapable of copying with the situation for want of sufficient funds.

The High Court, on the District Judge's representation, has closed the civil courts for two weeks. Some educational institutions and the criminal and revenue courts, however, are still open.

At a public meeting it was resolved to ask for Government intervention immediately.—Associated Press.

## MYSTERY DISEASE IN BENGAL. Slow approach to Calcutta reported) BLOOD CULTURES FRUITLESS.

## Investigation undertaken by Government.

A mystery disease has broken out in Bengal and so far, efforts to identify it have failed. The disease has recently been reported from a place within 20 miles of Calcutta.

A similar disease has very recently been reported from several.

States in America where it has been named "acute lymphatic choreo-meningitis."

An investigation has already been undertaken by the Bengal Government but no bacteria, states a Press Note issued yesterday, have yet been isolated in the blood culture of a patient suffering from the disease.

The disease, which is characterized by a tingling sensation in the lower limbs, with headache and giddiness followed by irregular involuntary muscular contractions, made its first appearance last September in two villages 50 miles south of Calcutta.

The disease, it is stated, seems to have some connexion with rheumatism and is akin to Chorea.

## American Ailment Link?

"The Bengal Public Health Department," states the Press Note, "have just completed their preliminary investigation into a new disease characterized by a peculiar tingling sensation in the lower limbs, with headache and giddiness, followed by irregular involuntary contractions of the body,

resulting in a variable degree of temporary muscular weakness. The disease made its first appearance in September last, in two villages—Kata Khali and Boiltola—50 miles south of Calcutta.

"The disease, when spreading to several other villages, attracted the notice of the Supervising Medical Officer of the local District Board about the middle of October, and the matter was reported to the Board. Unfortunately, however, the Public Health Department were not informed at the time. The disease meanwhile spread to Khulna, from where it was reported in November to the Public Health Department, who promptly started investigations and sent the Assistant Director of Public Health, Presidency Circle, for the purpose.

#### START OF DISEASE.

"In its mild form the disease starts with a severe headache and localized tremors, which may subside or develop into a severe form of the attack. The characteristic symptoms of the severe form are severe headache, with tingling sensation of the toes, which is quickly followed by jerky irregular chronic contraction of the muscles, gradually becoming generalized and rendering the patient absolutely immobile. The neck muscles become stiff, the eyes are affected and the patient can express himself with difficulty or with nods, but internal consciousness is never lost. After the spasm, slight fever has been noticed in some cases, while articular swelling or pain either preceding or following the attack was found in many cases.

"No bacteria has been isolated in the blood culture of a patient suffering from this disease. The indications are that the disease is the result of an infection due to some filterable virus. It is very difficult at present to say how the virus gets into the body. The disease seems to have some connexion with rheumatism and is skin to chorea.

"As sore throat, tonsilitis and pyorrhoea were found to be present in a considerable number of cases attacked. It seems advisable for prophylaxis to have a gargle and nasal wash with normal saline with one minim of electrolytic clorine, chlorogen or medicines with similar property. A teaspoonful (about 100 grains) of common salt dissolved in 10 chhitaks (20 0z.) of tepid water and half a drachm of electrolytic chlorine or chlorogen added to it will do

## RELIEF MEASURES.

"During the attack, cold packing is necessary to relieve the muscular spasm. Ice applied to the nape of the neck and douching of the spine with cold water cut short the paroxysms. Injection of Atropin Sulphate (intradermaly) 1-100 gr. for adults and bromide mixture have been found

to be very helpful. Iron and arsenic should be administered during convalescence.

"The popular name given to the disease is *Thartharea* and *Jhin Jhinia*, from the jerky irregular contraction of the muscles. It may be stated in this connexion that a similar disease has very recently been reported from several States in America where it has been named 'Acute lymphacytic choreo-meningitis.'

"The disease has recently been reported from a place within 20 miles of Calcutta.

#### COL. CHOPRA REQUESTED TO CHANGE THEORY.

Miss Jyotirmayee Ganguly, Councillor, Calcutta Corporation, thus rsquests thorugh the Press Col. Chopra to change his theory about Jhinjhinia (Mystery Disease),

"Being myself attacked with the disease I am led to think that it is of the Dengu type. Pains at the extremities, Sense of heaviness at the head, burning sensation in the eyes, etc. are the first symptoms. Red eruptions of the Dengu do not of course follow. But in its place a peculiar benumbing sensation is felt. Though the disease has not a long duration, it is very painful. The subsequent effects too partake of the nature of Dengu.

I believe researches from this stand-point may discover the truth, and remove the fright of popular minds."

#### A GENTLEMAN'S EXPERIENCE.

The press reports of the Jhinjhinia did really cause panic. But recent experiences and opinions are relieving the great tension of fear. On the 9th January I was seated in a shop at Harrison Road, when a youngman aged 26 or 27 years, who was standing by my side, surprised us with the cry that he had been seized with the Jhinjhinia disease. I looked at him and found him absolutely overwhelmed with fright. Watering on the head was suggested in chorus. I stopped the application being tried, and suddenly seized him by the right hand, and shook him slightly at the same time putting to him various questions and speaking to him encouraging words of safety. A doctor, too, happened to be present, and assured the fellow holding him by the hand. Two or three minutes after, he said that he was feeling comparatively better. He was completely cured in the course of 5 to 7 minutes and could walk away quite fit.

AMULYA KUMAR SEN. 90-3, Keshub Sen Street, Calcutta,

## JHINJHINIA EASILY CURED.

Kali Kumar Mondal of 79, Sinthee Road South says that he is curing the disease without any medicine, and simply by some physical processes. He gives absolutely free treatment.

Geneva, Dec. 6.

The Emperor of Abyssinia has telegraphed to M. Avenol, the Secretary-General of the League protesting against the bombardment of open towns and villages and hospital buildings. He says that the bombardment of the Red Cross hospital at Dessie is attested to by four Red Cross doctors and representatives of leading British and American journals, whom he specifies.

The Emperor says that he himself established the truth of reports of death of a woman and two children and that the American hospital, carrying the Red Cross symbol, was seriously damaged.—Reuter.

## RED CROSS UNIT FOR ABYSSINIA.

British Leader.

London, Dec. 3.

Air-Commodore Fellowes, leader of the Houston Mount Everest expedition, will, it is understood, be in charge of the Red Cross expedition to serve in Abyssinia.

Air-Commodore Fellowes will be proceeding to Addis Ababa about the middle of December by an aeroplane commissioned by the Society.—

Reuter.

#### DUTCH RED CROSS UNIT.

The Hague, Dec. 4.

A Dutch Red Cross unit of eight doctors and hospital attendants left to-day for Addis Ababa.

Queen Wilhelmina bade farewel to the unit and Princess Juliana accompanied it to Rotterdam, where it embarked.— Reuter.

## APPEAL FOR FUNDS. Red Cross Activities in Abyssinia.

New Delhi, Dec. 4.

The following communique has been issued:

The Indian Red Cross Society has just received further news from an authentic source, of Red Cross activities in Abyssinia. There is still urgent need for drugs, medical stores, milk powders, sera and vaccines, and especially for money with which to buy local equipment for ambulance units for the Abyssinian Red Cross Society.

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The Society will willingly act as a channel for the forwarding of gifts from any members of the Indian public who are disposed to contribute towards the alleviation of suffering among the sick and wounded in Abyssinia. Contributions should be addressed to the Indian Red Cross Society, Headquarters, New Delhi, marked "Abyssinian Red Cross Collection."—Associated Press.

## JHINJHINIA FATALLY MISLEAD.

Mrs. Satyabala Das of Bali, Howrah, swallowed poison (karabi-seed) for self-destruction as the result of a family squabble when she got a safe moment of the lone house. She was found unconscious by the returning members ascribing the state to a seizure of Jhinjhinia. The neighbours were summoned, but the irrigation, started on the head, was ineffectual. Medical advice was then called in, which suspected poisoning and suggested immediate removal for hospital treatment. The subject was accordingly taken to the General Hospital of Howrah, where she is in the grip of a crisis.

## JHINJHINIA PANICK GRANTING ABANDONMENT OF LIFE'S PURSUITS.

The villages of Orakandi, Adakandi Saidanga, Narail, Phukur, Machhkandi, Gopalpur, etc. have exhibited a brilliant record of three to four hundred victims of Jhinjhinia within the short compass of 10 to 12 days. Some of them had the honour of being repeatedly attacked 7 or 8 times. Most of the people has taken Lethean leave of their activities to spend more time at homes.

## BEST BRAINS CONFERRING TOGETHER.

The Minister of the Portfolio for the local self-government of the Bengal Government, convened on the 11th of January last, a meeting of the physicians of importance of the metropolis to focuss their opinions on the Mystery Disease. Elaborate discussions took place, and the results of the deliberations are as follows. 'Thartharea' need not be allowed to create consternation, which has grown, and is unreasonable and exaggerated. Moreover, the disease, in very many cases, is less harmful than the curative process of seating the patient errect, and irrigating the head with unceasing streams of water.

Upto the 10th of the current month, the Medical College Hospital has taken charge of 133 cases of Jhinjhinia, of which only 17 were detained for observation of the complications and developments. Reports have been received of some cases having been admitted in other hospitals of the city. The duration of the disease does not ordinarily exceed half an hour. Little gravity need to be attached to the malady, and no

cause exists for its being a terror. A day or two may suffice to heal the patient by assurance and consolation, and it is hardly necessary to receive inside hospital treatment for more than a couple of days.

The Conference further expressed:—Most of the cases of suspected Jhinjhinia brought to the Calcutta hospitals, have, by their unmistakable symptomatalogy, been detected to be of Hysteria or Apoplexy, or some disease, legated by the curative processes adopted for Jhinjhinia. Observation of cases has revealed varying derangements of the system in different cases. Generally, increase of pressure of the fluid matter, flowing inside the spinal column, and shivering at the kneejoints have been noticed. In the majority of the cases, patients have been cured before reaching hospitals in drenched condition. The severest attack of the disease, too, has not fatally ended, and the so-called Mystery Disease is nothing but nervous excitement. Some years back a great hubbub was heard over worms in betel-leaf. At present the same commotion has been repeated by Jhinjhinia.

Though more careful researches were approved by the meeting, the present opinion of the physicians is that no cause exists for getting panicky by the disease, and that the prevailing processes for its cure, popularly followed, are contrary to reason, and positively harmful. Nay, in some cases have weak and nervous patients contracted Pneumonia from those operations and succumbed to death. The best ways of curing such patients are as follows:—

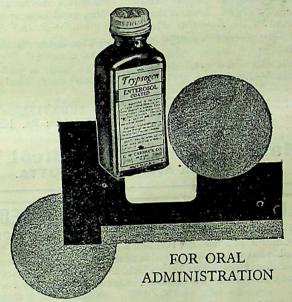
The patient should be placed carefully on bed, and if necessary, ice may be applied on the head, or in default a piece of wet linen may be entwined round the head. In this state Ammonia or such other slightly exciting salts may be allowed for smelling. At the same time, words of hope and courage may be spoken to set the patient right within a short time. It is unreasonable to raise an alarm and summon the Ambulance at the manifestation of the premonitory symptoms, and create consternation. If the symptoms persist, medical aid may be called in.

The following gentlemen met in the discussion :-

Sir Nilratan Sircar, some European Professors of the School of Tropical Medicine, Dr. R. B. Lall, director of the All India Institute of Hygiene and Health, one European Professor from the Medical College, Dr. P. N. Basu, Director of Public Health of the Bengal Government, Superintendent of the Campbell Medical School and Hospitals, Lt. Col. J. C. De, Lt. Col. K. S. Thakur, Surgeon-Superintendents of the Sambhu Nath Pandit Hospital, Presidency General Hospital, and Howrah General Hospital, Health Officer of Calcutta Corporation, and Lt. Col. Denham White.

A COMBINATION of all of the active derivatives of the pancreas which control carbohydrate metabolism together with the specific proteins necessary for regeneration of the pancreatic tissues.

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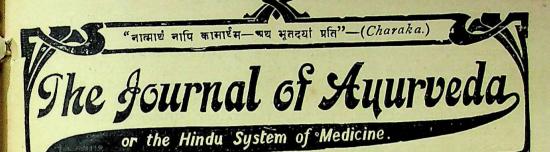
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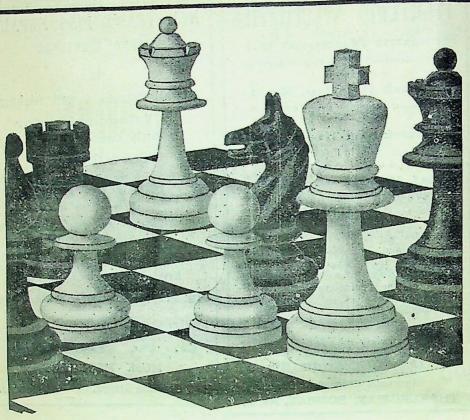
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## THE JOURNAL OF AYURVEDA

Vol. XII.]

February, 1936.

No. 8.

# British Medical Association and Ayurved

edday of the U.P. Cover

KJ. M. K. MUKHERJEE.

"Any proposal from a representative medical body for the scientific investigation of your Ayurvedic system, would be favourably considered by the British Medical Association."

—This is what Dr. G. C. Anderson, the Medical Secretary of the British Medical Association, said on board the P. and O. Rajputana, when over 200 medical men, members of the British Medical Association, passed through Colombo on their return from the recent congress in Melborne.

"I have no doubt," he added, "that something of value to the medical world will be found in these ancient medical systems. But it is a pity that your western-trained medical men have not themselves found the time to investigate Ayurvedic medicines, especially their herbal preparations and oils."

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"If there is any scientific basis for your Ayurvedic system of medicine, and a proper proposal is put up to the British Medical Association, a scientific investigation in the interests of the medical science as a whole would undoubtedly be a good thing."

-The above news would certainly convey a message of sympathy and hope to the lay people, who interested in the welfare of Ayurved from their genuine love for it. But the Ayurvedists must see things beyond ordinary significance in such patronizing observations. We have acquaintance with types of ignoramuses like Colonel Baird before the Joint Parliamentary Committee, and Colonel Berkley of the U. P. Government, who are pronounced traducers of India's indigenous science medicine. There is also the opposite picture in western scholars, and lovers of truth, who have been impressed with the scientific greatness of Ayurved, and unambiguously acknowledged its superiority in sincere praising terms, at least so far as the limits of their historic periods are concerned. Some thikers (Sir Pardey Lukis and Lt. Col. Knowles) remark that a system, which has outlived the vicissitudes of fortune so long, is not to be summarily dismissed. Mr. Anderson, the Secretary of the British Medical Association, may be under the influence of this way of thinking.

The Hindu Materia Medica, incomparably rich, due to its development through successive ages from remote past, and embellished in Buddhistic Muhammadan periods by research and intermingling, is still the subject of wonder, admiration and allurement to Allopathy, which system, according to western evidence, too, has borrowed largely from the shores of India in its cradle and adolescence. Had not Ayurved, in Buddhistic period, doing away with Dissection, Surgery CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

and Midwifery under the influence of Buddha's tenet of sanctity of life, developed its materia medica by investigations and research to a high degree of perfection to meet the requirements of the banned and disappearing subjects of great importance, mentioned above? Dr. Hugh S. Cumming, Surgeon General of the United States, Public Health Service, holds very same views about the achievements of the undying past, which may influence the hesitating and inquisitive minds of persons like Dr. Anderson, the Secretary of the British Medical Association. Said Lord Hardinge in the course of an address,-"When I remember how many millions of people in India are beyond the reach of allopathic aid provided by the Government, and how many of those, who have means of access to consult the best doctors, still prefer to be treated in accordance with the indigenous system of medicine, I come to the conclusion that I should wrong to discourage the scheme, which aims at improvements and developments of this branch of medicine."

Among the members of the Indian Medical Service there are, at least, some dark-skinned members, who have been impressed with the extra-ordinary resources of the rich meateria medica of Ayurved, and extolled it upto the skies. But their encomiums are of little practical benefit to Ayurved. They make no secret of their confirmed opinion that Ayurved, which has stagnated millennium or more, does not deserve to be resuscitated. or is impossible of revival. Their opinion has certainly some importance, if it means that, by the modern methods, anything except which is beyond their conception, the attempts of restoration of Ayurved would but be fruitful of chaos and discord to the minds of the anglicised learners or products. Some of these people have carried on researches on Indian drugs, and introduced discoveries the tested ones on practical purposes of medical science. the

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according to their sincere belief the time-worn Ayurved cannot be reclaimed and retrieved, their patriotism or nationalism cannot proceed beyond abstracting the precious possessions of Ayurved to reclothe them in the outlandish garb of complete metamorphosis, and benefitting the country by reducing the drain of Indian gold in the purchase of foreign stuffs for the medical necessity of the country. The economic aspect may, also, mean a little relief to the problem of unemployment, riding rampant in the land. It is also no small national gain that initiatives and originality, the loss of which sources of inspiration for all sorts of advancement is the natural curse of foreign subjugation, may, thereby, be recouped though in an infinitesimal measure. Throughout this vast sub-continent of Hindusthan, Government support to Ayurved is not at all considerable, and the State-backing, wherever it is vouchsafed, would rarely present the refreshing spectacle of absolute freedom from allopathic control or domination. Says the high-souled superman of India in Gandhiji that whatever little is retained of Ayurved till today must not be lost by intermingling. Another mighty man of consuming patriotism in Deshbandhu Chittaranjan warned that Ayurved must not discard its traditional system in the efforts of its restoration.

In the school of Tropical Medicine at Calcutta, researches may have been made on indigenous drugs of Ayurvedic efficacy on the basis of allopathic theory of the active principle. But what avail all these to Ayurved, the gems of which are being but exploited and made apostates? These researchers are not to be blamed. They are acting under the inspiration of their sincere belief and genuine inquisitiveness. Well might the Ayurvedists take a leaf out of their book! If Ayurved is really to return to its pristine glory, they have to be inspired by a spirit of research, in utter indifference to

the encomiums and calumniation of admirers and detractors. They have to take charge of their own property, handed down through generations from the dim antiquity. Thus alone may Ayurved be saved. So, I was remarking that the kindly observations of sympathisers like Dr. Anderson must be understood beyond the ordinary significance of their utterances.

In this connection one more thing will not be out of place. We have not only to conduct our researches on our own lines without imitating or importing western methods, which are certainly impressive by appearances; but in carrying on investigations into the things of utility from foreign sources we must, also, be particularly cautious. Exotic elements are not to be incorporated stealthily, or under disguise, or imitatively. But they must be tested and tested on the touch-stone of our own principles, and so moulded and shaped as to be suitably affiliated to the inner appartments of our household of Ayurved with its distinct stamp and brand, just as the allopaths are following purely their own lines in their discoveries on the precious sources from Ayurved, clothing them in new robes, and christening them after allopathy.

# Original Articles

# THE CHARACTERISTIC FEATURES OF AYURVDA'S CONTRIBUTION TO INDIAN CIVILIZATION.

By

DR. AMIYA MADHAB MULLICK, M. B., VISHAGRATNA,

Calcutta.

I am a mendicant. The reports of gifts being given, attract me from door to door with my beggar's bowl. In youthful days, such roamings did throw me into the pitfall of Allopathy. Of course, my search there secured me some gains. But they were mostly too paltry. They could appease my appetite to a certain extent, and then fill the pocket and bread-basket, too. But my thirst was not slaked. Water must be found to safe the thirst, Where to discover this means of quenching the thirst? I debated in mind that the foreign science being now known, well might I seek satisfaction for a time in the medical Science of my land of birth. There my bowl was filled with water, as I supplicated. Thirst was now quenchad. After this, works absorbed me, as I had to earn a living. The beggar appeared again at the door of Ayurved for alms in advanced age. This time some sweetmeats were to be got besides the few morsels of food of the previous occasion. As I search and search, I come across with silvers and gems. Ordinarily people are busy with petty things. Rarely do they look out for precious stones. Our own house is replete with treasurers and gems. Yet, blind to them we do seek paltry trinkets of the foreigners.

For two scores of years have I been engaged as a medical practitioner. During the period I have studied and discussed Allopathy, Homoepathy and Ayurved. All my discussions have led me to the conviction that Ayurved occupies a position at the highest altitude, and my realisation has driven me to be

beside myself with my surging feelings. I shall, today, make but slight reference to the characteristic features, I have noticed in course of my Ayurvedic studies, and for which Ayurved is so mighty.

#### CHARACTERISTIC FEATURES OF AYURVED.

- 1. Ayurved is eternal:—For, nobody has been able to destroy it. Charak has called Ayurved night or undying thousands of years ago. Since then, India has braved many a storm and scourge. Innumerable precious possessions of India have succumbed to the terrific jaws of Time. Not a vestige of them exists today. But till now, Ayurved is there, holding her head aloft. Ayurved is indestructible. None can undo and kill what is founded on immutable truths, nor will ever anybody be able to.
- 2. Ayurved is scriptural Literature or Science of Religion (अमेशास्त)—How to christen by a different nomenclature, a Science, which holds sins accountable for diseases? No other medical Science distinguishes between piety and impiety. If anybody is an unbeliever, I might tell him that Nature has some laws, to observe which is the Religion of man. Diseases would follow from the violations of the laws of Nature.
- 3, Ayurved is a Science of Logic—when I read the Ayurvedic texts of Charaks, Susruta and other mighty scholars, I often forget I am reading a medical Science, and fail to feel I am not reading Logic or तक-यास्त ।

In truth, the चरक-मंहिता is an unparalleled work on Logic of transcendental excellence. The subjects, embodied in Ayurved, are the results of the deepest investigation. Every conclusion has been reached by the most scrutinizing tests of the instructions from the seers, who are unchallengable, (शासवाका) or knew the Past, Present and Future (विकालदंगी), as also by the proofs of शनुमान (Deduction), युक्त (Reasonings), and प्रत्यन्त (Direct and ocular evidence).

Now-a-days ocular proofs alone are held foremost. But is the eye the unfailing instrument of knowlede on all subjects and CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar under all conditions? Moreover, we witness things mostly with the help of spectacles. The artificial eyes of the Microscope and other instruments are anxious to see worms and germs. modern time is the age of microbes, i. e., . Bacteriology. microbes of different diseases have to be recognized with the help of the microscope. After that the disease is determined, then Even the naked eye fails to acquire follows the treatment, knowledge of many things on the face of the earth. That being so, it is very probable that the knowledge of things, seen through spectacles, may not be unquestionable.

Long long ago, Dr. Canningham was our Professor of Physiology, when we were students in the Medical College, He treated us to a significant instance, which I quite remember even to-day. I shall tell you the lesson he gave us. One day, he drew as many as ten circles one inside the other. He made us stand at a small distance, ten of us, and then asked how many circles we did see. All of us returned the non-varying answer He asked us if we would be sworn. Our chorus was in the affirmative. Then he drew us a little closer and asked, "How many do you see now?" We said, "Five." We approached still nearer, and found as many as ten circles. Such is the condition of the ocular proofs. So, who would say that we may not see those worms and microbes tomorrow with the aid of other instrumants, differently from our present perception through the microscope?

### 4. Ayurveda is a Code of morals-

# "नात्मार्यं तु कामार्यं अय सूतदयां प्रति।"

This science has not been reduced to writing for selfinterest, but has been composed for the benefit of mankind and living creatures,

- Ayurved is Astrology-Ayurved has dealt with the family of diseases. We find in it clear delineation of how planets are causally related to ailments.
- 6. Another particular characteristic of Ayurved is its treatment on the basis of differentiation and classification according to idiosyncracies of the system and mind or the formulae of Vayu, Pitta, Kapha and सन्त, रजः, तसः।

Tom, Dick and John are three different persons. Of them, Tom takes but one bath in the whole year, Dick has his regular daily bath, and John is almost an acquatic creature loving to disport in waters at all times. All of them get seizures of Influenza. The trio is administered the same mixture in three different phials. Should we admit this to be an excellent prescription? The difference in treatment according to varying constitutions and Idiosyncrancies has been nicely pointed out in Ayurved. It would not be right to advise the remedy of the Vayu-ridden constitution for the bilious (unant) patient. Similarley, the pleghmatic (was must have different counsels.

7. Now about Treatment—Ayurved holds that diseases arise from disturbance in the natural conditions of climate, water, space, seasons, food, habits and planets. Five thousand years later, we are repeating the same theory today, too, in some form or other. The whole civilized world is at present anxious for this great ideal of Ayurved, whether or not this is admitted in so many words, Yet, we are here acknowledging the western science as our ideal. I can assert that the dissemination of Ayurved is impossible by imitation of the west, A higher ideal cannot be judged by a lower one. The ideal, that is actuating us today in the organisation of Ayurved is very ephemeral,—'born in the morning, grown during day, it becomes old in the evening and is dead by night', A new theory crops up, as soon as the night is over.

I have very well realised this state of things continuing in the western medical science from my experiences extending over the past forty years. It is high presumption to attempt a comparision between the eternal and imperishable Ayurved, and the science constantly breaking itself.

The other day I met the great poet Robindra Nath Tagore. In course of conversation, he referred to his acquaintance with numbers of famous secietists and physicians, when he had been to Vienna. He incidentally told the physicians that though he had a fair knowledge of the laws of health, he desired to have their opinions. An old famous physician replied to him thus, "you shall be able to live upto a ripe old age, should you but observe two safeguards. Firstly, you must not get treated by Allopathy, secondly you must not enter our hospitals".

- 8. Ayurved is a caterer for both the healthy and the afflicted. It is necessary to arrange medical aid for the diseased. But the foremost necessity is to secure freedom from ailments for the healthy. This is why we come across 'ऋतु-चर्था, 'दिन-चर्था,' 'राति-चर्था', etc. Ayurved has very clearly and elaborately advised modes of living regarding dress, diet, residence, etc. I have already said that we are now out of breath with the affairs of the germ theory. But whence do the microbes come? Just as indiscriminate sowing of seeds at places do not produce plants, similarly, microbes cannot thrive on uncongenial soil. We can acquire immunity from physical and mental distempers, if we do observe the counsels about स्वश्च-च्या (Laws of health), mentioned in Ayurved. The germs of diseases may, of course, gain entrance into our system, but if it is non-congenial and unreceptive soil, they cannot germinate there.
- 9. I will now bring my discourse to its conclusion after saying a little about the 'Midwifery of Ayurved'. It is almost universally thought that the Hindu science of treatment does not record anything about 'Midwifery', as if there was nothing to do in former times, if dangers supervened during pregnancy and delivery. This is a thoroughly erroneous notion. We find wonderful descriptions about the periods and pregnancy of women in the books of Charak and Susruta, and particularly in the 'Tantras'. A very meaningful Sloka is found in the Tantra, named 'AIRNG TAR'! It runs as follows.

# "तत्पद्मेन भवेत् पुष्पं हन्तयुतं तिपत्नसम्। प्रमुक्ते तु तिपत्ने वै वाह्य-ग्रोणित-सत्त्रणम्॥"

—That पद्म i. e., स्ती-वीज-कोष (ovary) is furnished with तिपत्न (tripetallous) and ह्र-लायुक्त (attached by a pedical) पुष्प (Graafian follicles). When the जि-पत्न is fully unfolded, menstruation is the manifestation. No western science can boast of such a fine description.

Then again, one might be arrested by the description of the gradual growth of the 'foetus':—

"कलल' चैकरातेन बुदबुद' पञ्चम दिन । शोणित' दगरातेन मांसपिगड' चतुईंग्रे॥" It is only the ignoramuses who would charge with innocence of midwifery, those who describe foetal growth with such accuracy three to four thousands of years ago. No words are adequate to describe the colossal presumption to judge of and opine on a science absolutely without acquaintance or efforts to be conversant with its contents.

Let me cite an example of the appreciation and eagernes to know more of Ayurvedic science even by those, who have but studied a tithe of it.

One of the present-day renowned midwifery specialist of Calcutta had been to Vienna for advanced studies of his forte. Vienna boasts of the biggest hospital in the world, and to it flock doctors from all quarters of the globe for research work. Our young man was thus questioned by a few German students, "You belong to Bengal, and have come to learn midwifery in Germany? Can you tell us what is there in your Charak and Susuruta about Midwifery? We are very eager to know all that." So saying, they recited some Sanskrit couplets. The Bengalee doctor was taken aback. Charak was an unknown name to him, as the names of Charak and Susruta find no place in his Medical Dictionery. To crown this, was his ignorance of a single syllable of the Sanskrit language. So, he could return no answer.

So, I must say let us first search out the gems of our own house. Should we beg at the doors of others, when our house has got its stores?

Let me not spin out the talk. Before closing, let me remind and reiterate—Edifices have no utility in the schemes for regenerating Ayurved. Her only hopes is in cottages, abbeys and devoted pursuits."\*

<sup>\*</sup>Gist of a lecture at a meeting of त्वियसकाषा at the Vaidya-Sastra-Pith (वैयशास्त्रपीठ), Calcutta.

### THERAPEUTICS FOR THE DISEASES OF THE LIVER

DR. S. P. BHATTACHARYA, M.D., F.C.U.

Calcutta.

Diseases of the liver are difficult of exact diagnosis for its multifarious functions, many of which are not properly understood. The disease manifestation is not obvious unless there is marked anatomical or physiological changes. There may be a gross morbid condition without any obvious disease; on the other hand, we hear of so many functional defects; but the disease may not be really of the organ. And in many real functional derangements of the organ the laboratory tests are normal. "Bad liver" is a disease for which very often a consultation is made and in the case of a child the disease is looked upon with fear, because some of these cases are followed by the development of an infantile type of biliary cirrhosis. In an advanced stage of this disease, the prognosis is very grave. The cause of the disease is not known, but is supposed to be errors in fhe diet of the child and a constitutional disturbance. The treatment of bad liver in a child is to correct the error in diet and to give,

> Hyd. cum creta ... gr. 1/4 Pulv. Ipecac ... gr. 1/4 Sodi Bicarb. ... gr. ii

for a week followed by "kalmeg" 15 drops twice daily.

The functional defect of the liver may also occur in persons who have suffered from malaria in the tropics, who lead a sedentary life without proper physical exercise and take quantity of farinaceous food, meat and fats. The dysfunction in popular mind is associated with malaise and loss of spirits and very often with excess of drinking alcohol. The effects are manifestedly dyspepsia, headache, melancholia, malaise, fullness of right hypochondrium and recurring attacks of inflamed piles. If the dysfunction continues there may be alimentary glycosuria, and with degeneration of liver cells, there may be laevulosuria

(hepatic diabetes). The toxemia in pregnancy with eclampsia is thought to be caused by grave derangement of liver function. The treatment in mild cases is change of diet and climate. Calomel or blue pill at night followed by saline in the morning and plain balanced diet without alcohol is effective. For promoting free action of the skin, baths are very useful. A regulated diet with Vichy water and saline aperient should be taken periodically by people having functional defects.

The commonest ailment is the congestion of the organ. This may be very mild without apparent enlargement of the organ or it may be very severe with a great enlargement. With the enlargement, there is a heaviness in the right side of the chest, with or without tenderness and sometimes the pain is referred to the right shoulder region. There are two types of congestion of the organ. The one is usually passive and is a concomitant sign of right heart failure. The degree of enlargement of the organ depends on the nature of the right heart failure. When the failure is very marked, the venous pulsation of the liver becomes apparent and can be palpated by the bi-manual method. In this case, the diagnosis is to be made from the transmitted impulse of the heaving of the heart or of the abdominal aorta. treatment is leeching with 8 to 12 leeches over the costal margin of the liver. This is to be followed by digifortis m. xv three or four times a day, with Guy's pill at night and a saline mixture in the morning. Very soon the signs and symptoms abate and the enlargement also disappears. Whatever the cause of the right heart failure may be, the treatment just mentioned holds good.

Another type of congestion is the active one in which pathologically there is much round cell infiltration of the organ. In the tropics, this disease is commoner than the cirrhosis of the liver. Clinically it is known as hepatitis. There is a generalised enlargement of the organ with marked tenderness and pain in right shoulder. Entamæba histolytica infection is the cause for it and the treatment is a course of emetine injection, one grain each day for adults for six censecutive days and then a pause for three days and then another course of injection for three days. Sometime this inflammation increases and develops into hepatic abscess. The commonest site for the abscess is the right upper lobe of the liver as anatomically the circulation from the

duodenum and head of the pancreas flows through this part of the organ. The amoebæ enter the radicules of the portal vein in the upper intestine and are carried by the portal blood stream to the liver. There they set up an aseptic necrosis which is usually large and single, but there may be several small necrosis also. The lesions are not true abscesses but are similar in nature and pathogenesis to lesions in the bowel. Through the action of the digestive ferments of the entamoeba histolytica, there occurs a colliquative necrosis of the liver cells, and somerimes the material may become thick pasty or mortarlike. The wall of the abcess is made up of necrotic material containing large number of amoebae. The amoebae may die out and the lesion remain quiescent. The abscess may burst out into the abdominal cavity. Rarely it bursts into the pericardium or inferior vena cava and causes instantaneous death. More commonly adhesions form with the right side of the diaphragm and result in a lung abscess. From this a characteristic brownish "anchovy sauce" material may be expectorated containing a number of amoebae. The treatment, if early taken, is a course of emetine injections as in hepatitis. The diagnosis of the abscess is easy when there is definite physical signs and symptoms, but in contrary cases where the signs and symtoms are not marked, the diagnosis of the liver abscess becomes extremely difficult. So much is the difficulty in diagnosis that, in all obscure cases of prolonged fever, there is one group of clinicians in the tropics who would try empirically emetine hydrochlor injections if there is no contraindication owing to toxaemia or weak heart. In some advanced cases, aspiration of the abscess with emetine injection is sometimes used in effecting a rapid cure. Open method of operation, as a rule, is not resorted to unless there is a threatening condition of the abscess, for the risk of operation is great.

Rarely the liver is ridden with multiple abscesses of pyaemic origin. The prognosis is always grave and the treatment is more surgical. Sometimes there is an associated suppurative cholangitis with or without cholecystitis. The treatment is operation and draining. In mild forms of cholangitis or cholecysitis, urotropin 40% solution or decholin solution (Schering) is injected intravenously with good results. If time permits, there should be cholecystography to detect the presence of pathological gall bladder with or without gall stone before the operation is performed.

Sometimes the stone may be lodged in the ampule of water with obstruction and enlargement of gall bladder and liver associated with hectic rises of temperature. The cases are drenched with quinine without any effect and some are taken as real quinine-resisting malarial fever. The only cure is retrocholedechtomy.

Rarely there is an actinomyces infection of the liver and this condition is usually associated with a similar infection of the intestines and lungs. Potassium iodide in 15 grain doses, three times a day, may be tried with good results.

#### NECROSIS OF THE LIVER.

The cells of the organ are bathed in the blood from the portal vein coming from the gastro-intestinal tract. A toxin of known or unknown nature may be brought in and damage may be caused to a group of liver cells. If the action be sudden and violent, the result is death of the organ. But the action may be mild and also slow and continuous. The clinical picture will vary accordingly. The resulting condition is yellow atrophy of the liver which may be acute, subacute or chronic. The last named form constitutes one variety of cirrhosis of the liver. Osler considers the acute yellow atrophy as a rare disease. He observed only three cases among 28,000 cases admitted to the Johns Hopkins Hospital in a period of twenty-three years. This disease is not common in the tropics unless caused by chloroform, phosphorus, mercury, arsphenamine poisoning. In Europe, this disease is more common, as a number of cases has been reported from Holland and Germany since the World War. The cases are usually seen from among the pregnant women, but, of late, I have reported a fatal case of necrosis of liver in a child of 8 years. In some of these cases, there is a previous history of benign catarrhal jaundice. In others, the onest is very sudden with increasing nausea, vomiting (often blood), a deepening jaundice, diminution of the liver, dullness and delirium. There may be convulsions ending in coma and death. Haemorrhages from the mucous membrane and skin are often The urine may show leucine and tyrosin and in fifty per cent of cases, the urea excretion is diminished and ammonia is increased. The disease is very fatal. Treatment should be energetically commenced early in cases of jaundice where acute yellow atrophy is likely to complicate and particular atteption is to be paid to cases of jaundice in pregnant women, jaundice with drowsiness, relapse of jaundice after an attack of simple catarrhal jaundice and occurring in the course of secondary syphilis. All such cases should be confined to bed and the diet should consist of peptonized milk and sugar. To begin with, fractional doses of Hydrarg. subchlor gr. 1/8, 4 times a day followed by a saline purgative may be given. An intarvenous injection of 20% grape sugar 20 to 30 cc. and 5 to 10 units of insulin subcutaneously twice daily for ten to twelve days or more are given with promising results. The rationale is to preserve the integrities of the liver cells but this is effective only in subacute cases. About a pint of sodibicarb in 2 to 5 per cent sterile solution may also be given intravenously. The most severe and acute cases are invariably fatal owing to the total destruction of the liver tissue. Mild forms only recover with the above treatment.

At present there is a considerable change in the idea of the sequence of events in yellow atrophy of the liver. The toxins may act in a devastating manner producing necrosis of the whole liver tissue. But this is very rare. Usually the necrosis is distributed in patches. So some lobules of the liver may escape destruction. Should the irritant be mild in its action, many more lobules may be spared and the patient will survive the acute illness. In this type the classical picture of yellow atrophy is absent. In this way there may be very mild attack in which there is no detectable symptoms. Marchano (1885) was the first to study a liver attacked with necropsy which presented a combination of cirrhosis and large nodules of liver-cells. Mallory (1911) made one of the most important contributions to the medical science regarding the relation between the acute necrosis and chronic cirrhosis of the liver and he called it a toxic cirrhosis. I found essential laevulosuria in the case of a child with acute necrosis of the liver. The case was acute and died in the course of a few days inspite of its being treated by glucose and insulin. The child developed peculiar signs and symptoms of loss of sight and hearing with hypoglycaemia ending in coma as described by Mann in his experimental extirpation of the whole or part of the

There are other forms of necrosis of the liver and these depend on the site of necrosis. The term central necrosis ap-

plied to the cases in which there is degeneration of the cells around the central vein and is associated with the necrosis of chronic congestion of the organ and in chloroform poisoning. A type of peripheral necrosis is usually seen in eclampsia and midzonal necrosis in infectious diseases. No satisfactory explanation for this necrosis with different diseases can be made. There is another type of necrosis called focal necrosis. In this the necrosis is scattered here and there in the lobules. It is seen in typhoid fever, pneumonia, diptheria and septicaemia. In these cases the symptoms pointing to liver are never marked but there may be vague symptoms of hepatitis with or without jaundice and vomiting.

#### CIRRHOSIS OF THE LIVER.

The subject is difficult for study on account of its varied nomenclature- There are Hanot's cirrhosis and Laenec's cirrhosis, hypertrophic cirrhosis and atrophic cirrhosis, biliary cirrhosis and portal cirrhosis, and monolobular cirrhosis and multilobular cirrhosis. Most of these terms mean very little and are of no assistance to the physician studying a case at a bedside. Mallory in his classical study of the pathology of the cirrhosis of the liver divides cirrhosis into the toxic, the infectious, the pigmentary type, the syphilitic and the alcoholic. He draws the conclusion that when there is toxic cirrhosis as a sequence of extensive central necrosis, three facts may be deduced. (1) Liver cells regenerate only from liver cells. (2) Fibrosis does not proliferate when liver cells alone are destroyed, although when all the liver cells of the lobule are destroyed the bile ducts grow out a certain distance toward the hepatic vein. (3) an increase in connective tissue in the liver is possible only as a result of injury of connective tissue cells and collagen fibrils.

In the tropics, toxic and infectious cirrhosis are very common. In a good number of cases the cause is unkown. A fair number of cases of chronic malaria end in cirrhosis of liver. There is also a condition known as puckered condition of the liver as a sequel of perihepatitis following chronic peritonitis after bacillary dysentery. The above condition is the commonest cause of ascites in India.

Another type of cirrhosis which is said to be peculiar in India is the infantile biliary form. This is a non-syphilitic hypertro-

phic biliary form seen between the ages of 6 months to 31 years. In an advanced stage it is invariably fatal. In early stages, change of diet and change of climate are the most effective therapeutic measures. Generally there is a history of excess of carbohydrate intake and in advanced stage there is an increase in the blood sugar with marked leucocytosis. In this respect it differs from the Mexican type of non-syphilitic cirrhosis of the liver. In the Mexican type, there is leucopenia and the sections of the liver are reported to have shown cavities filled with creamy whitish fluid without cellular elements. It is not also confined amongst children of tender age and persistent diarrhoea is its marked feature and the nervous symptoms are more frequent and marked and fever is more prone to remissions and intermissions. The hypertropic biliary type as described by Hanot is not a common disease in the tropics. This disease is seen among the children with frequent relapses. With recurrence, the liver and spleen increase in size with jaundice, pain in the abdomen and fever. This disease is seen also in adult life in which its duration is long. There is no rational method of treatment as the etiology is unknown Splenectomy has been recommended on the ground that the haemolytic function of the spleen is overactive and the result is abatement of the symptoms with the improvement of the general conditions in some cases. The modern trend of opinion is that the so-called Hanot's type is the result of the cengenital obliteration of the bile ducts. So this type is usually seen in infancy and childhood. The obstruction is usually due to pressure from tuberculous glands or a cyst of the liver or of the retroperitoneal region.

The multilobular type of cirrhosis is generally caused by prolonged ingestion of alcohol, vinegar and sometimes claret. Alcohol however is not the only poison which causes this type of cirrhosis; typhoid fever or diphtheria may give rise to atrophy of liver cells and a portal cirrhosis. The treatment of atrophic (Portal) cirrhosis, apart from prophylaxix, is symptomatic. The diet should consist of milk diluted with an alkaline water, vegetables and fruits and a small quantity of starch in the form of crisp or hard toast. If there is constipation, milk of magnesia is to be given. If diarrhoea, it should not be checked by astringents. Ascites demands no intervention unless the effusion is large enough to interfere with respiration. Evacuation of the fluid by tapping the abdomen, if the quantity of fluid be large. Talma's

operation is indicated in a group of selected cases, but the relief is not permanent.

The syphilitic cirrhosis of the liver is a fairly common disease in the tropics. The injurious action of the treponomata operates almost exclusively on the fibroblasts. The result is an initial damage followed by a vigorous regeneration which leads to fibrosis of the organ. The treatment is the persistent use of neosal-varsan intravenously combined with mercury treatment either by inunction or by hypodermic injection.

The tuberculosis of the liver is nsually a part of a generalized tuberculosis or is the result of extension from neighbouring organs. The peritoneum or the glands in the abdomen are the primary foci and the extension of the invasion may be through the bile ducts, lymphatics or the blood stream. The treatment is unsatisfactory. The streptothrix infection, the actinomycotic liver, are usually secondary to a primary focus either in the lung or intestines. Potassium iodide in big doses alleviates the symptoms.

The therapeutics for the fatty liver, amyloid liver and malignant liver are unknown. Ecchynococcus cysts of the liver demands a surgical operation with care.

#### JAUNDICE.

Symptoms of jaundice are always associated with the disorder of the liver although the modern physiologists hold a contrary view. The haemolytic form of jaundice caused by infections and intoxications as malaria, blackwater fever, spirochaetal infections and septicaemias and phosphorus and chloral poisoning does not call for any treatment. The Van den Bergh test is indirectly positive and the urine contains urobilin and not bilirubin. The toxic and infective form of jaundice is a grave condition and causes a large amount of destruction of the liver. The treatment demanded is to give glucose and insulin therapy. For an adult weighing 70 kilos, intravenous injections of 25% grape sugar (Merck) 25 c.c. two times a day to be followed 15 minutes after by 10 units of insulin (Tropical, Schering) twice a day. This is to be continued for a week. There are some reported good results. But in severe forms the death is inevitable. The van den Burgh

test, both direct and indirect, is positive and there is biphasic reaction and the urine may contain leucin and tyrosin.

In obstructive type of jaundice, there is generally a blockage of the larger passages for the bile either by a concretion or by swelling of the mucus membrane in the bile duct or in the duodenum at the exist of the duct. In a deepening form of jaundice which is associated with great itching of the skin, the cause may be a malignant tumour in the liver, stomach, head of the pancreas or in the bile passages themselves. The van den Bergh test is prompt, direct, positive in these cases and the urine contains bilirubin. In the catarrhal form, the treatment is to allay the inflammation causing the blockage and then to promote the flow of bile and then to lessen the effects of the presence of bile in the skin and of the fermentative dyspepsia due to the absence of bile in the intestines. The food should be warm milk diluted with lime water for a week or so. If nausea or vomiting stands in the way in giving milk as diet, rice gruel mixed with sugar or other proprietory cereal foods may be given instead. All meat food which may putrify in the intestine in the absence of bile, should be avoided. Hydrag subchlor gr. 1/4 in fractional doses for four to six doses followed by 1/2 oz. of sodi sulphate is very effective. A combined pill as follows is given to check fermentation :-

Fellis Bovini purificati ... gr. ii.

Magnesii sulphate exsiccati ... gr. ii.

Podophyllum resinae ... gr.  $\frac{1}{4}$ .

3 pills, one to be taken after food. When the bile is seen in the stool, for the free flow of bile another pill with Ext. aloes is given as:

Sodi bicarb ... gr. ii
Ext. aloes ... i
Ext. taraxaci ... q. s.

One pill is to be taken every night. For the itching, a warm alkaline bath containing several ounces of soda or sponging with weak (I in 40) carbolic lotion. For the mental depression, a tonic containing Tinct. Nux vomica and acid hydrochloric dilute is effective. If there is persistent vomiting and stupor, a combined grape sugar and insulin therapy is to be resorted to.

Benign catarrhal jaundice is not to be lightly treated and the cases should be kept under observation and careful dieting continued for some months even after apparent cure, for a fair number of these cases had relapse with grave symptoms ending in death. For the treatment of cholelithiasis, cholecystitis and cholangitis a reference may be made to gall bladder disease.

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# VENEREAL DISEASES IN RELATION TO PUBLIC HEALTH

By

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The subject is of primary importance now-a-days for the protection of communities at large by all possible prophylactic measures that can be adopted on the advice of the experts. Venereal diseases are commonly known in three chief forms—(1) Syphilis, (2) Gonorrhoea and (3) Soft Chancre as they are considered mainly transmitted in venery but are often contracted innocently. As to their relation to Public Health, Rosenue in his book on Preventive Medicine has rightly stated 'As a danger to the Public Health, as a peril to the family and as a menace to the vitality, health and physical progress of the race, the venereal diseases are justly regarded as the greatest of modern Plagues, and the Prophylaxis is the most pressing problem of preventive medicine that confronts us in the present day."

- 2. In this connection it may be stated that the Indian Civilisation or the Aryan culture with high moral aptitude was leading the nation to be endowed with the highest longevity but unfortunately coming in contact with the Western Civilisation the influences of the venereal diseases are gradually bringing low vitality, ill health and a degenerated race. It is now desirable that the modern Scientists and Sanitarians, who are conversant with ill effects of these fell diseases, should try their utmot to educate the public mind in an effective manner to avoid the influence of these diseases in all possible ways.
- 3. Rosenue further stated, "No serious attempt was made by the Sanitary Authorities of our great cities to deal with this problem until New York City in 1912 determined to treat the venereal diseases as any other highly communicable and preventable infection dealing purely with Sanitary features of the problem from a Public Health stand point ignoring social and moral phases. The opposition to such activities is slowly being broken down. The

progress against the venereal diseases is a repetition of the warfare along other lines of sanitation and Hygiene. It is the history of a Crusade carried on in the name of law, religion, personal right or expediency, although the difficulties in these cases are much greater than any other group of diseases and intelligent and persistent campaign must end in a long delayed success."

- 4. Biggs states that in 1912 at least 8,00,000 people or more than 1/15th of the total poplation of New Yourk city have or have had some venereal disease and in a large percentage of these persons the disease was active. The number of new infection occurring each year probably exceeds that of other notifiable diseases combined. In view of such figures the magnitude and importance of the problem of administrative control, as applied to these diseases, become clearly apparent.
- 5. The venereal diseases are a constant menace to the clean living public as well as to the licentious. The history of preventive medicines can present no greater tragedy than the home invaded by Syphilis or Gonorrhoea. These two diseases are of great importance, because they are very prevalent and because they are of serious infections with grave consequences. Gonorrhoea is the preventor, Syphilis the great destroyer of life. In 1913 the Royal Commission on Venereal Diseases was appointed and in 1916 it reported that the effects of venereal diseases upon the individual and the race are grave and far-reaching and that by early and effective treatment it could be generally reduced. The Commission recommended various methods of treatment which were subsequently provided for in the Public Health (venereal) Regulations. Country and Borough Council is required (a) to make arrangements for enabling Medical Practitioners to obtain free examination of material from venereal patients, (b) to prepare a scheme for treatment at or in Hospitals and for the supply of Salvarson or its substitutes. Authorities may also make arrangements with hospital for the purpose of regulation and provide for instructional lecturers or the publication of information. The local Govt. board repay 75 p. c. of approved expenditure incurred. The methods adopted by authorities are the establishment of clinics and in-patients accommodation and the provision of ample laboratory facilities for diagnosis and treatment (including examination of discharges, foetal tissues and other materials, Wassermann tests and the supply of Salverson, its substitutes and mercurial preparations). The Venereal disease CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Act 1917 empowers the Local Govt. Board to forbid the treatment of Venereal disease in any area otherwise than by qualified medical practitioners. Restriction is also placed upon medical advertisement and quack medicines.

It appears from the Annual Report of the Public Health Commissioner for the Government of India for 1930, that no statistics other than those that attended the hospitals are available on venereal diseases in India and from the table prepared by him, we can have an idea as to the attendance of such cases in each province.

It also appears from the table that Syphilis is gradually increasing whereas Gonorrhoea is decreasing. Regarding Chancroids-no statistics is available. (Table attached herewith.)

6. Prevalence; -Syphilis is infected in all stages but particularly in its primary and secondary periods. This spreads by direct contact, and in 90% of cases in sexual intercourse. It is occasionally conveyed by kissing, suckling etc. and indirectly by utensils, tobacco pipes, hookas and clothings. Many persons are innocently infected, perhaps 25 per cent of all women infected as stated by some authorities of England. Much Sypnilis is spread by infected males, ignorantly or recklessly and one syphilitic prostitute may infect scores or even hundreds of men. I could personally trace out about 40 cases infected through the agency of an infected prostitute attending a mella in an interior village within a short period and could guess 20 infected persons who escaped detection by medical people of the locality. Erle estimated that 12 per cent of the population of Berlin is syphilitic and probably the proportion in Paris, London and other large towns is similar. Special enquiries in hospitats, prisons and asylums have shown by the Wassermann test an incidence varying from 5 to 15 per cent. Harman made an analysis of 1001 pregnancies of syphilitic women which only yielded 390 healthy living children and Mott observed 175 of such pregnancies which yielded 30 healthy children. The amount of infection in certain groups is given by Vedder as follows: - Prostitutes 50 to 100%, Tubercular Institutions 20 to 30%, sick children in hospitals 2 to 10%, mentally backwards and idiots 20 to 40%, criminals 20 to 40%, presumbaly healthy men of the class that enlist in the regular army 2%, this group represents unskilled labour and a certain percentage of tradesmen. Among men of better families the percentage varies from 20 to 10% depending upon age, marital conditions and other factors. Among young women in the community, the percentage fluctuated between 3 to 20 per cent depending upon age. marital condition, education and social status. Syphilis is a good illustration of the fact that it is much more difficult to control, a disease transmitted directly from man to man than a disease transmitted by an intermediate host, or one in which the virus is transfered through our invironment. We have certain amount of control over our surroundings and we have dominion over the lower animals, but the control of man requires the consent of the Government.

Civilization and syphilization have been close companions but syphilis is now less prevalent among civilized than uncivilized people—this is promising. From the economic consideration, syphilis is not a serious disease in its primary and secondary stages as the patients are not ill enough to cease work. Acutely fatal cases, such as frequently occurred in the sixteenth century, are now rare as the disease has lost much of its virulence. It is the late manifestations or the so-called parasyphilitic lesion as well as the inherited consequences of the disease that play havoc.

The consequence of syphilis are often upon the offsprings than upon syphilitic parents. The infection itself, or various defects, specially of the nervous system, resulting from the consequences of syphilis may be transmitted from parent to child often with fatal results. When death does not ensue, the result may be still more tragic.

The health officer should regard syphilitic infection as he does the acute febrile exanthematous diseases. It is a mistake to consider it otherwise because it runs a slow and often chronic course with mild constitutional symptoms during its early stages. Syphilis has its period of incubation, eruption and decline just as measles and smallpox have.

There is an accurate historical record of the spread of syphilis over the human world in a few years after 1492 and from this time it has been endemic everywhere. Syphilis was unknown before the year 1493. It is said to have been brought by the crew of Columbus.

<sup>7.</sup> Fatality of syphilis. ; -(1) Syphilis is the chief cause of death in early adult life in persons otherwise hale and hearty.

- (2) Osler sometime ago made the statement that "of the killing diseases, syphilis comes third or fourth." But from an analysis of the Registrar General's statistics for 1915 he estimates the actual deaths from syphilis in England and Wales at about 60,000, thus making syphilis to top the diseases.
- Leredoe estimates that syphilis probably kills 25,000 persons each year in France.

Lenz stated in 1913 that in large cities, 25 per cent of syphilities die as the result of endo-carditis (angina pectoris) while 3 or 4 per cent of syphilities die from general paralysis, 1 or 2 per cent from tabes and at least 10 per cent or more as the result of syphilitic lesion of the brain, liver, kidney. Almost half of all syphilitics eventully succumb as the result of their infection. Syphilis is therefore the greatest cause of premature death of men in large cities.

- (4) Mattaus Chek and Pilez in 1913 found that 4134 officers of the Austrian Army contracted syphilis between the year 1800, 1909 and among them on January 1, 1912, 198 had general paralysis; 113 had locomotor ataxia: 132 Cerebrospinal syphilis; 80 suffered from different psycoses; 17 died of Aneurysm; 148 died of Tuberculosis; 20 died of syphilis designated as the cause; 101 developed Myocarditis and Arteriosclerosis and 86 died of such conditions.
- (5) From my own observation in Calcutta and in the District, I may safely state that syphilis is very prevalent in cities than the head quarters and it is far less in the villages of Bengal Presidency. But it is spreading virulently in localities where annual melas are held and prostitution is allowed without any care. At least 90% of these cases are neglected in the primary cases and 50% of them in secondary state. So the cosequences of such negligence are evident with the gteater death rate due to such infective disease of very dangerous nature. This is so because the illiterate ignorant people do not know the effect of chuch disease, neither they have money for proper treatment. So they mainly depend upon Quacks of every description. It is therefore desirable that the Government should take adequate measure for the control of such nasty disease by an enactment authorising Health Authorities to inspect and examine such cases, specially in the cases of public women to keep them under control in not causing the spread of

such a disease and to be completely cured under the supervision of the Health Department before any one is allowed to conduct the business of prostitution.

#### 8. Prevalence of Gonorrhoea :--

Gonorrhoea is much more prevalent than sybhilis and common opinion regards it as a mild and not a shameful disease like syphilis. As a matter of fact Gonorrhoea is one of the serious infective diseases and the Gonococcus occupies a position of high rank among the virulent pathogenic organisms. From economic and public health stand point, Gonorrhoea does not fall very far short in importance. The disease is liable to chronicity and is hard to cure unless treated in its early stages. Its complications are (a) periurethral abscess, (b) Prostatitis, (c) Epididymitis which causes sterility, cystitis and urethral stricture in the male. In the female, Vaginitis, Eudocervicitis and inflammation of the glands of Barthonian, Endometritis and Salpingitis may occur often with sterility.

The Gonococcus sometimes invades the blood and produces a general Septicemia and death may occur from acute Endocarditis. The Gonorrheal Arthritis is in many respect the most damaging, disabling and serious of all the complications of Gonorrhoea. It may also be followed by Ophthalmia Neonatorum. It is more frequent in males than in females but Gonorrhoeal Arthritis of great intensity may occur in a newly married woman infected by old gleet by her husband. The Gynæcologist tells us that greater part of their practice is made up from Gonorrhoea.

Morrow assures that 80% deaths from infection peculiar to women are due to Gonorrhoea. From 75 to 80% of all operations of the female genital tract are said to be due to Gonorrhoea alone.

Gonorrhoea is transmitted by sexual congress but accidental or innocent infections are not infrequent, specially in children. It is responsible for from 6000 to 10000 cases of blindness and is the cause of 60% of blindness of new born and of more than 10% of all blidness. It is the cause of many chronic diseases of the joints, bladder and generative organs. So it greatly decreases earning capacity and is an underlying cause of untold sufferings and misery which affects practically all prostitutes, public and clandestine, no twithstanding the fact that Gonorrhoea is a preventable disease.

Standard of Cures :-

It is difficult to say when a case is cured but the following tentative rules are laid down by the United State Public Service to form an opinion as to the cure.

- (a) Males :- (i) Freedom from discharge.
  - (ii) Clear urine no shreds.
- (iii) The pus expressed from urethra by prostatic massage must be nagative from Gonococci on four successive examinations at interval of one week.
- (iv)) After dilatation of the urethra by passage of a full sized sound, the resulting inflammatory discharge must be negative from Gonococci.
  - (b) Females-
  - (i) No urethral or vaginal discharge.
- (ii) Successive negative examinations for Gonococci of secretions from urethra, vagina or cervix with an interval of 48 hours and repeated on 4 successive weeks.

Prevention :-

Inject into the urethra 2% Protargol or 10% Argyrol as soon after the exposure as practicable and drop into the eyes of newly born infants of those mothers who are suffering from Gonorrhoea.

## 9. Prevalence of Soft Chancre :-

Chancroid or soft chancre is a specific, local auto-inoculable contagious venereal sore caused by strepto-bacillus of Ducrey (1888) to be distinguished from indurated syphilitic lesion. It is painful, multiple, accompanied by enlarged but not hard glands, has a short incubation period and gives rise to no generalised

As many as 50% of soft chancre are mixed infection with spirrochitæ pallida. Every venereal lesion should be examined by dark field illumination for spirochitæ. This is of great importance from public health stand point and prophylaxis. Chancroids are usually contracted in venery. This disease should not be regarded as a slight and negligible malady, for on

account of mixed infection to which they are prone, serious consequences, sometimes death, may result. Complications of ulcers are various forms of (i) phymosis resulting from inflammation and swelling; (2) destruction of frenum, (3) gangrene and phagidina, (4) Lymphangitis with inguinal adenitis. The inguinal bubos are painful and frequently suppurate.

Prevention:— (1) A little soap and water at the time of exposure is almost absolute preventive for soft chancre. (2) If the ulcer has developed, it may be aborted by cauterisation, provided the chancre is not more than 3 days old. (3) Even when 7 days old, the ulcer may often thus be cured, but when more than a week old, cauterisation should not be employed because if it fails, it leaves the sore larger than ever. The method of cauterisation advised by Keyes consists of washing the ulcer by Hydrogen Peroxide, drying, applying pure Carbolic Acid, washing again with Hydrogen peroxide and dusting with calomel.

Spirochiticides should not be used locally until syphilis has been definitely excluded by dark field illumination.

#### Prophylaxis of Venereal Diseases :-

The venereal diseases are among the most widespread and universal of all human ills and enter more largely into the marring of domestic happiness than any other disease known to man. Gerrish estimates that 10% of the population of New york has syphilis. Fischer states that there are 250,000 deaths each year in United States due to venereal infection.

Venereal diseases should not be regarded as a punishment for sin—the victim or culprit needs help, even sympathy. The immediate problem is the prevention of further spread of the infection. A person afflicted with a venereal disease should be treated in the same humane spirit as in other diseases. From the stand-point of prevention, suitable Hospital accommodation must be provided for venereal cases. Education in sex-hygiene and the venereal peril accomplishes a certain amount of good. Every boy and girl before reaching the age of puberty should have a knowledge of sex, and every man and woman before the marriagable age should be informed on the subject of reproduction and the dangers of venereal diseases. The education must be brief, clear, pointed and direct. A knowledge of the peril to future wife and offspring is the most impressive fact to

There should be provision in every area of keep boys straight. adequate facilities for prompt diagnosis and efficient treatment free of charge. The quacks should not be allowed to treat cases. Carnal lust may be cooled and quelled by hard work of the body as well as attention to personal Hygiene. Idleness, stimulating food, overeating, impure thoughts, evil associates, and alcohol excite the passions and are the bed fellows of the venereal diseases. Circumcision is recomended as a prophylactic against syphilis. Regulation of prositution by means of medical inspection and licensure has proved failure whereever tried. Regulation fails because it makes vice easy, gives a false sense of security and does not reach clandestine prostitution. Sanitary isolation, through self restraint and care necessary to prevent the infection of innocent persons must be fought and impressed upon all infected individuals. Medical prophylaxis, use of Calomel ointment., Sol. Argyrol, Injection of Salverson etc, are useful.

Fifthly,—in considering venereal prophylaxis it should be remembered that these diseases are of great antiquity and seem likely to continue indefinitely, that they already affect a large number of the population and are spreading; that the existing means for the treatment of them among the poor is insufficient: that the common mode of propagation is irregular and illicit intercourse and the prostitutes themselves need protection and have claims on the humanity of the law.

To diminish the amount of venereal infection requires education and publicity, notification, laboratory facilities for diagnosis, dispensary and hospital fecilities, public health nurses and social service, and good law actively administered. Medical schools should give more time to the diagnosis and handling of early syphilis, since at this time the best results in treatment and prevention can be offered. A stricter supervision of barber shops, restaurants, hotels, sodawater shops, infant asylums and schools should be maintained; prostitution should be made difficult and distant and early treatment of all cases instituted. Medical prophylaxis should be better understood and the importance of peasonal hygiene impressed. Moral and physical sides of mankind should be improved.

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#### THE JOURNAL OF AYURVEDA

#### Reports of Societies, etc.

#### DR. POPAT UNIVERSITY OF AYURVED.

Prabhuram Ayurvedic College Examinations.

No. 094 of 1936.

The following are the names of the successful candidates of the different Ayurvedic Institutions, who appeared at the Prabhuram Ayurvedic College Evaminations conducted by the Dr. Popat University of Ayurved, during January 1936.

#### BHISHAGVAR Examination.

Chheda, Ratansey Virjee,

Bombay.

#### VAIDYAVARA Test.

Vaidya, Manishanker,

Kharsad.

### BHISHAK Examination.

Chheda, Ratansey Virjee, Bhatnagar, Prem Lall,

Bombay. Gujranwala.

( Passing in Arogya Shastra' only )

Icewala, Cavasji Khurshedji Shapurji, Bombay.

### RASAVAIDYA Examination.

Patel, Dahyabhai Goculbhai, Maharaj, Tokarshi Nyaysagar,

Samarkha.

Bombay.

( Passing in 'Rasayan Shastra' and 'Vanaspati Shastra' only ) Vaidya, Prabodhchandra Madhablal, Palanpur.

( Passing in 'Vanaspati Shastra' only )

Parekh, Gordhanbhai Girdharbhai, Naik, Bhimbhai Naranji,

Kathor. Navsari,

#### UPAVAIDYA Examination.

Vaidya, Prabodhchandra Madhablal, Palanpur.
Patel Dahyabhai Gokulbhai, Samarkha.
Gadgil, Hari Shanker, Bombay.
Parekh, Gordhanbhai Girdharbhai, Kathor.
Gajiwala, Shantilal Maganlal, Surat.

( Passing in 'Upavaidyak' only )

Naik, Bhimbhai Naranji,

at and meterificable

Navsari.

The result of Mr. Trivedi, Natverlal Girdharlal of Bombay, who was declared to be successful in various examinations held during July 1935, is now revoked until further notice.

The next session of the examinations shall commence from 23rd April, 1936. The College term shall commence from 1st February, 1936.

#### THE COUNTERFEITING MENACE

- Der schul

Counterfeiting of standard pharmaceutical products in India, has become a grave manace to public health, so much so as to warrant, we feel, government department investigation

Hundreds of spurious imitations of Antiphlogistine have appeared on the drug market, only to pass into oblivion as readily as they "boomed". Wherever possible, "the arm of the law" has dealt rigorously with imitators offering spurious and inert imitations af Antiphlogistine; for, imagine the seriousness of applying a cheap and inferior, and often deleterious preparation in cases of Pneumonia, Pleurisy, and Bronchitis, whereas the one and original Antiphlogistine may always be relied upon for salutary therapeutic results. Surely, the ethical practitioner who holds the welfare of his patient as his paramount interest, will discourage the practice of substitution and not yield to the unscupulous inducement of a "cheaper price".

There is no excuse for the chemist to offer a "counterfeit" of Antiphlogistine because the legitimate channels of trade are so well known, and the price standard so continuously maintained, that the mere fact that a product purporting to be similar to Antiphlogistine—is marketed surreptitiously outside the usual venues of drug trade (imitators demanding cash transactions)—is in itself sufficient evidence for the exercise of great caution in procuring and dispensing only the original.

For over four decades Antiphlogistine has maintained its unrivalled clinical supremacy throughout the world as a topical application for the treatment of all inflammatory and congestive conditions. It has been imitated, but never duplicated.

#### RESEARCH IN AYURVEDA

#### Invitation to British Medical Association

(From our Correspondent)

Masulipatam Jan. 11.

The All-India Hereditary Ayurvedic Doctors' Conference met again on the 10th instant and passed a number of resolutions.

The Conference demanded Col. Bholanath to substantiate his remark against Ayurved.

The Conference invited the British Medical Association to undertake scientific research in Ayurveda as proposed by Dr. G. C. Anderson.

The Conference requested the Madras Government not to impose a heavy burden on the tax-payer by appointing special Commissioner for Central Government to make the Central Board of Indian Medicine representative body.

The Conference requested the members of the Ayurvedic Doctors' League to exercise their franchise in favour of those who supported the cause of indigenous medicine.

#### THE JOURNAL OF AYURVEDA

#### Mews and Motes.

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# THE INCONVENIENCE OF WESTERN TREATMENT.

Below is given the gist of an illuminating speech, delivered by the principal of the Calcutta Medical College on the occasion of the Prize Distribution ceremony, which took place on the 15th of January, 1936.

"Often the complaint is made that not more than 10 pc. of the Indian population get the advantage of western medicines and treatment. From this it follows that those, who are true physicians, and receive official backing are numerically very insignificant. The investigation of this matter would reveal many unknown facts.

Among the other causes of the state of unemployment, the foremost one is the unfitness of the students for the medical study. A glance at the percentage of failures in first and final M. B. examinations furnishes the convincing proof. Besides, in the present prevailing condition of economic distrees in rural areas it is next to impossible that a qualified physician may be supported there. Nor are the following cases of minor importance, viz., the want af facilities for supply of medical stores, lack of enthusiam in embracing forlorn village life in sequestration from the attractions of urban places, the hospitals of towns and cities, the competition of different kinds of remedies, and want of public education in therapeutical matters.

If these inconveniences are to be remedied, the school master must be abroad among the masses, selection of medical students should be conducted very cautiously, the medical profession has to be reorganised, agitation should be set up to effect excellence of western drugs, and schemes of Health Insurance must be evolved.

#### BIRTH CONTROL A CRIME?

In these days of prancing individualism birth-control has become a hobby, and so it is not out of place to spend a few thoughts upon this desperate practice against the will of God.

The problem to prevent the multiplication of future progeny by artificial means has really created a lot of feeling; this can be viewed from two angles of vision,—from ethical and from medical points of view. There is no reason why the intentional killing of the seminal nucleus of

human beings,—the young human 'embryo' should not be a crime! Under all ordinary principles of law intention and knowledge are the essence of criminality. But now the eyes have become blind to see the happenings of 'the world beyond the cradle.' Birth is not an accident and this corrupt practice is frankly hostile to the original design of the creation of God; to give full rein to one's physical propensity without restraint and self-control and to limit families by artificial means in the garb of a 'social need' is selfcontradictory. It is a terrible and unholy abuse of man's intelligence and ingenuity,—a sinful destruction of the essence of creation and an awful crime against God and men. It is nonetheless remarkable that the idea of birth-control tacitly ignores in the first palce, the man-power of a country which is of first-rate national importance and secondly, it sets a very low premium upon intuitionism,—as moral faculty to judge rightness and wrongness of an action.

Malthus's discussions on the 'law of population' and brith-control etc, are more or less speculative. There the religious aspect of the question has been altogether buried in obscurity. Birth-control to prevent conception without moral restraint is physically injurious and is apt to produce nervous disorder, seminal weakness, congestion, disgust, neurasthenia, braintroubles, dysmenorrhoea and can frequently produce impotence in man. Hence the use of birth-control to prevent poverty and misery is really worse than the disease and is nothing short of making confusions worse confounded.

Sujan Bandhaba Chatterjee. M. Sc.

# DEATH CAN NEVER BE CONQUERED But We Might Live For Centuries In Cold Storage

New York, (By Mail.)

Dr. Alexis Carrel, the noted biologist of the Rockefeller Institute of medical research, and a Nobel-prize winner, predicts that human beings might be enabled to live for centuries by suspending animation.

"Although very remote" he said, "the possibility is that some individuals could be put in cold storage for a long time and brought back to normal existence at other periods. In this manner they might live for several centuries."

Dr. Carrel added, however, that man would never conquer death.

"We do not realize the immense help brought to society by death by disease or accident. Death has been the builder of civilisation," The weak and the diseased and the foolish who were incapable of learning to protect themselves from illness were wiped out, and this enabled the strong and intelligent to persist to develop the great races.

#### KUMBHA MELA

Arrangements were made to render different reliefs to the pious bathers at the holy confluence of Prayag by the Bhola giri Asram of Hardwar. Among other works done by them was Ayurvedic medical service to the congregations.

#### GANGA-SAGAR MELA

The Calcutta Ayurved Sabha opened, as in previous years, a charitable dispensary in the Mela- The District Board arranged free passes for the journeys of the workers, as also the housing of the dispensary. Kaviraj Sjt. Nalini Kanta Sen, Vishak-Shastri captained the band of workers, including four students of the Viswanath Ayurved Mahavidyalay, and Compounder Kali Pada Das of the Sabha. The Dispensary gave a good account of itself, distributing medicines, and also diet and other requisites according to needs, among two hundred patients.

# SERVICE OF GOVINDA SUNDARI AYURVEDIC COLLEGE VOLUNTEERS

An Ayurvedic Medical Camp was opened by the authorities of the College at Ganga Sagar and fourteen students of the College acted as volunteers. Among the students of Govinda Sundari Ayurvedic College were also present some of the students from Lahore, Frontier and Benares, etc. The authorities of the College were pleased with the students for their work.

Nripendra Krishna Bhattacharyye of the Vaidya-Shastra-Pith, whose arrest from the hospital of the institution had been reported formerly, was released without punishment after about three weeks' detention in custody.

Numerous subscribers have written to us from the muffossil to know where the Ayurvedic conference is going to be held this time. Their enquiry arises from the fact that the Bengal Ayurvedic Conference, held at Rajshahi, decided to make Murshidabad the venue for the next session of the All Bengal Ayurvedic conference this year. The people of Murshidabad have already made it known through the Press that they are making preparations for the session of the conference. At the same time,

a few Ayurvedic physicians of Calcutta have declared that they would hold a conference in Calcutta under the name—Bengal Provincial Ayurvedic conference. This position has naturally excited the inquiry of the Moffussil Kavirajes. Let it be known for their information that preparations are being made for All Bengal Ayurvedic conference at Murshidabad during the ensuing Easter holidays. The Rajshahi conference protested against the Bengal government's scheme for Ayurvedic Faculty. The proposed Calcutta conference is designed to record a favourable opinion of those supporting the Faculty. Those, who are organising the Calcutta conference, have omitted from their meeting most of the metropolitan Kavirajes, not to speak of their brethren of the Moffussil. This Conference is meant for those alone, who would favour the Faculty. So, it does not deserve to be called a conference of the Kavirajes of Bengal:—

From 'Ayurbijnan Sammilani', Agrahayana Number, 1342 B. S.

From 'Bonde-Mataram', Issue of the 4th Pous, 1342, B. S. "Kavitajes Jyotish Ch. Saraswsti, Baneswar Kabyatirtha, Lalit Kavisagar, Kunja Kishore Kabiratna, Jugal Kishore Sen. etc., of Calcutta numbering upwards of a hundred, send the following statement:—

A handful of Kavirajes met in a secret place, and on an unknown date to decide overnight to hold "Bengal Provincial Ayurvedic Conference' without informing the Ayurvedic community of Calcutta through the Press, or by letters of invitation. They did simultaneously form a reception committee with a few of their own nominated men. The hurried and secret formation of this committee shows its unrepresentative character, and party motives. We are told that Sjt. Gananath Sen wants to hold very soon this conference under his own presidentship with others as a make-belief that the Kavirajes of Bengal do want the Faculty in unanimity. This is the purpose of the hurried formation of the reception committee. It is, again, so formed that no difficulty arises for him to preside, or for some one of his following to do so in the event of outside troubles arising. When the power is in their hands to choose members of the reception committee, they will be able to make all arrangements according to their will.

All the Kavirajes of Bengal will know the meaning and motive of the precious Faculty. Only a handful of Kavirajes in the metropolis is after the jack-o-lantern of the Faculty in the hope of personal interests and self-aggrandizement.

The Hon'able Bejoy Prosad Sinha Ray has openly declared that he would not be able to spare a single cowrie from the exchequer for CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

the formation of the Faculty Committe, or for that matter, for its establishment charges. Kavirajes have to raise donations and subscriptions among themselves to finance the faculty, and maintain its peons and employees. Yet, the faculty-wallas are misguiding the kavirajes and the countrymen, and are trying to organise a ruinous arrangement for Ayurved to show their own supremacy. Many prominent Kavirajes of Calcutta were present in the meeting, convened at the place of the Hon'ble Justice Sir Monmatha Nath Mukerjee, KT. Mahamohapadhyay Kaviral Gana Nath Sen himself admitted there that till then no opportunity was there to secure rights through the Faculty, and that he would secure a stipulation for privileges with the help of his followers. Sorry to say that till today no such plighted truth has been available from the Minister. When the Faculty is introduced, the Kavirajes cannot call themselves qualified medical practitioners like the doctors. Such being the case, it is certain that no self-respecting kaviraj can desire the Faculty. We hope the kavirajes of Calcutta and the Moffussil would guard against the motives of this conference now acquainted, with all facts, and strongly register their opinion before the country and the Government,"

The representative of the Tribune inserviewed the Ethiopian Emperor before his return from Addis Abbaba. The Emperor gladly replied to the press repersentative's question as to how India could be of help to Abyssinia at the present juncture. The gist of their conversation is given below.

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The Emperor replied, "The women folk of Abyssinia follows the other sex to the battle-field to nurse the wounded and the sick. This custom has obtained in this land from long long ago. The present war has witnessed no departure in this respect."

"Cannot India be of any service to Abyssinia in its present crisis?"

"Certainly! India can render immense good to Ethiopia by cooperating in the sanctions, passed by the League of Nations against the aggressor. Besides this, it is also possible for India to help Ethiopia by joining the Red-Cross Mission. But should any Red-Crost Unit adventure to this country from India, it must come equipped with medicines, food and other parapharnelia for at least a period of six months. It is not possible for us at present to help an Indian Mission unit with medicines and food stuffs. It is further necessary for any such Mission to obtain the previous permission of the Government of India. Otherwise, it cannot function as a separate entity in the war-fronts according to the Geneva rules, and must have to work as a subordinate unit of Ethiopian Red-Cross Mission".

A Lagal Line, Browe lists On General

FEB.

### 'AYURBIJNAN SAMMILANI' (Magh Number)

Some of our subscribers want to know if they can join the Provincial Ayurvedic Conference, about which we published our remarks in the last issue. Be it known that they cannot be members of the Reception Committee or delegates of the Conference, unless they are supporters of the Faculty and Council, which is evident from the following creed imposed by the organisers of the Conference.

Dear Sir,

I have full sympathy for, and acquiescence in the state Faculty of Ayurved proposed to render Ayurved up-to-date and improved, establish research laboratories, and compile books and accomplish such other works. I desire to participate as a Member of R. C. in the Conference to be held at Calcutta to fulfil the above purposes.'

So, there is not the least room for doubt that it is a gathering of a progressive section only, and not of the Ayurvedic Community of Bengal as a whole.

We are informed that the All Bengal Ayurvedic Conference to be held at Berhampore on the 28th and 29th of Chaitra next. As Chairman of the Reception Committee, the Maharaja Sreeyut Srish Ch. Nundy, M.A., kavirajes both favouring opposed to the Faculty and Council are going to participate in the deliberations of Berhampore, and their expressed opinion alone is the definite opinion of Bengal.

### YOUNG AYURVEDISTS' CONFERENCE.

This Conference is going to be held on the eve of the Easter Holidays at Calcutta. The young Ayurvedists of Bengal are invited to participate in it to discuss the problems concerning regeneration and spread of Ayurved. Kumar Sjt. Munindra Deb Roymahasay, M.L.C. has been elected as Chairman of the Reception Committee. In the absence of a list or the young Kavirajes of Bengal, appeal is hereby made to them kindly to volunteer their co-operation and services as members of the Reception Committee, and delegates, the fees for which are nominal being Re. one and annas eight only respectively. The following Committees have been provisionally formed with active and experienced young Kavirajes as their personells, viz—प्रवस-मिति, प्रदर्भनी-मिति, पर्य-मिति, पर्य-मिति,

Kj PANNA LAL BASU,

PUBLICITY DEPARTMENT,

All Bengal Young Ayurvedists' Conference.

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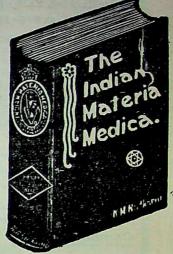
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more I find it interesting".

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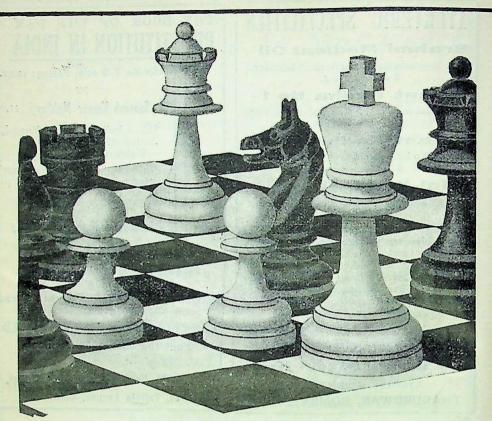
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### THE JOURNAL OF AYURVEDA

Vol. XII.]

March, 1936.

[No. 9.

### The Going World.

Sir John Woodroff is no more in the land of the living. On retirement from the Judicial Bench of the Calcutta High Court, he spent his quiet even-fall of life in the land of his nativity. But the best part of his life, the entire length of its active portion is indissolubly associated with India, which was to him his country of adoption, drunk deep as he was in the springs of her Philosophy, Civilization and Culture. The works on these subjects, which he has left behind him, would carry his imperishable name to our grateful posteriors unborn. The 'Tantras,' he studied with an examplary devotion. He had a clear perception of the basis of India's civilization and culture, and according to him these things could not be understood except in terms of Philosophy and Religion. India mourns a true and appreciative Britrish friend of her heirlooms of antiquity. The Ayurvedic community owes him a good deal. In one of his learned and precious books he tells how when once his native, domestic servant was taken ill, he refused the master's proposal to get him treated by an Ayurvedic doctor, and preferred a real doctor?) instead, in an allopath. In one of his literary labours-says he elsewhere, that by borrowing for clothing and medical requirements no nation could prosper, and that millions of copists would not then he wanting, if one day a European adventurer set up practice and trade realising the possibilities of the indigenous science of treatment. In his book, entitled 'Is India Civilized?' he tells us a funny thing with regret about a friend of his being invited by an anglicised countryman of ours to come and taste puffed rice, which was parched rice or 'mudi', imported from a foreign land. Then, one instance of how he exposes the folly of foreigners in ridiculing India's indigenous usages, in the following sparkling words:—

'So again, the ancient custom of taking sour milk (दिश्व) which was looked down upon as an ancient folly, was respected as a scientific practice, when Professor Metchinkoff discovered the 'Bulgarian Bacillus'.

A real and enamoured friend of India, and all that she stands for, has departed. May his soul repose in peace in the bosom of the Merciful Maker.

With the national reawakening, has sprung up Ayurvedic institutions in different parts of this vast sub-continent of India. It cannot be said that they are the direct products of the Indian National Congress, which is pre-eminently responsible for the national consciousness and political progress of the people and the country. The Congress is often absorbed with its militant programmes. Even when a lull sets in the fight, and constructive schemes are pursued in the periods of reaction, Ayurved never finds place as an item. The Swarajists and public-spirited members of Municipalities and District Boards are not generally sincere believers in the regeneration and possibilities of Ayurved, which once satisfied all the medical requirements of the land in times of peace and war, complete in itself. We have it from the lips of the late Deshabandhu Das, and Deshapriya Jatindra Mohan Sen, as also from Sreeyut Subhash Chunder Bose that the

members cannot be rallied round the question of Ayurved very easily. A Muslim Deputy Mayor of the Calcutta Corporation once regretted that, to European members grants to Ayurvedic institutions meant but help to humanitarian work, whereas the real opposition came from those whose support was counted upon. When Ayurved is, however, an issue for a battle to be given, it is, of course, favoured and backed as a dear and national subject. Ayurved has still to wait for broadened outlook, and real assessment of values in the country. So-called patronage, now vouschafed to Ayurved, is mostly the bread of pity.

While some province is partly and blindly dying to have state-recognition for Ayurved, and some, again, writhing under the inequality of justice, meted out by the founded Board of Indian Medicine, the news that the Cochin Government has dropped the proposal for legislation in the matter of medical registration in the State comes in as a refreshing relief to the tension of the situation.

"In a country like Cochin, where, on a comparative estimate 75 per cent. of the population resort to Ayurvedic and other indigenous systems of treatment, it would hardly be advisable to prohibit unregistered men from practising"—states the Government order on the subject.

An edict of infinite wisdom indeed! It practically recognises the deep principle of Ayurved in 'स एव भिषजां ने हः रोगेभ्यो यः प्रमोचयेत्।'—He is the most welcome physician, who can give cures.

A whilom viceroy of India, in Lord Hardinge, had, in the course of an address, displayed similar good sense, though simply as a pious wish. Said he"When I remember how many millions of people in India are beyond the reach of allopathic aid, provided by the Government, and how many of those, who have means of access to consult best doctors, still prefer to be treated in accordance with the indigenous system of medicine, I come to the conclusion that I should be wrong to discourage the scheme, which aims at improvements and developments of this branch of medicine."

Since the Viceroy's regime much water has flowed down the Bhagirathi. But 'improvements and developments', worth the name, have not been achieved anywhere under the state aegis. Under pressure of popular opinion, or for inscrutable reasons, here and there meagre state support has been accorded in lieu of self-respect and genuineness of Ayurved, and at the painful price of subordination to the killing control of Allopathy. One must live in a fool's paradise to expect a flow of mother's milk from the source of a step-motherly stream.

The Native States of Baroda, Travancore and Mysore are progressive units in India, under liberal who are great patrons of Ayurved. State-supported Ayurvedic organisations have been inaugurated in those lands. Professor Sir John Burden Saunderson says-"In judging of the value of a therapeutic method, the one and only criterion is success"-It is the echoed sentiment of our age-old Ayurvedic counsel—स एव भिषजां श्रेष्ठ: रोगेस्यो य: प्रसोचयेत्। In this very spirit is conceived the edict of the Cochin State. Impressed with the deep wisdom of this realisation has the Baroda State enacted its beneficial Medical Act, simply requiring the registration of healers of all denominations, and avoiding the sources of their training. The standard of Ayurved has not suffered, and the people are none the worse for the want of so-called qualified Ayurvedists. High statemanship is in evidence in all these legislative dispensations. The great jurist Maine emphasises that time for a reform is rife, only when the vast majority of a unit of people is in favour of it. Of course, the favourable time and attitude can be advanced by patient efforts of propaganda and persuation, perseveringly carried on with honest intentions.

The shibboleth is often reiterated of sinking divergences and rising above self-interests, when a noble cause and high achievement are to be served and sought. Opinions are often divided on all matters of moment, and the same tone is breathed in appeals by all the parties, perhaps to screen real intentions and ugly minds. If the forgetting of differences and self-interests be not reciprocal and simultaneous, it manifestly means surrender of one camp to the other, and it is not infrequently that different views are so dearly formed in matters of conscience or consequence. Even a capitulation in such circumstances is fruitful of no satisfactory solution, being but a patch-work. So, the happy solvent is abandonment of the disputed question by all concerned. But that again depends upon the importance of the point at issue, which may be a vital one. Therefore, the other sort of rapprochement and peace lies in liberal and restrained ways of thinking and action with a patient zeal, an honest purpose, and a steadfast aim. Whoever utters a shibboleth, should exemplify it first in practice.

### Original Articles

#### IN MEMORIUM

BY

KJ. M. K. MUKHERJEA.

Calcutta.

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February is the month, which witnessed the loss of a worthy son of Mother India a few years back. Rajarshi Pandit Matilal Nehru has, by his services and contributions to the mother country, left behind him a record and a name, which will never perish, and would be an abiding source of inspiration to the succeeding generations of our patriots and compatriots. It is not as yet ancient history that he had undergone Ayurvedic treatment in a most critical stage of acute sufferings in the closing period of his life. It would certainly interest the Ayurvedic circles and the readers of the "Journal" to learn all about this treatment, which brought him immense relief and might have done him greater benefit but for his unsteady belief almost in everything. His great and worthy physician in the late Kaviraj Shiromani Shyamadas Bachaspati, too, has latterly been gathered to the manes. Bachaspatiji was assisted by his son in the treatment, and honoured his disciple in my humble self with the charge of attendance all throughout at Calcutta and Allahabad.

The father and the son had dared to undertake the treatment of Panditji after his trial with Unani and the state-supported systems. Kaviraj Bachaspati was an humble servant of the illustrious sons of Mother India, and had, as such, been associated with the august patient for several years past. Kavirajji found a suitable disciple and assistant in me, who was actuated by a spirit of service in medical attendance upon a noble son of the mother-land, to serve whom was to me to serve my own country.

Panditji had nursed an Asthma of thirty years' standing. By good living, he progressed with it through years, and was now on

the border line of the seventieth winter of his life. His case was diagnosed by us as 'Urabshata', of which, fever, spitting of blood, and gradual decadence were but the symptoms. Fever, or for the matter of that, any other prominent trouble was, according to us, but a mistake for the real malady. The patient had his own ways in some matters, heedless of medical experiences or warnings. For instance, he was taken possession of by the idea that he was going to be victimised by Malaria, the temperature of which must be kept reduced by his much-favoured specific 'Esanophele', which was banned by us, and of which our obstinate patient was desperately enamoured.

I was first lodged with him at Suradhani Kanan on the Ganges in Dakshineswar. His main complaints were breathing difficulties (consequent on which came troubled nights), and absolute loss of gusto for food. Spitting of blood fitfully appeared. Is it not anything to marvel at that an exceptional favourite of fortune like him, never unused to a super-abundance and enjoyment of the good things of life, should at once be glibly indebted to us, who had almost miraculously restored his appetite and eating capacity within the short compass of a few days? "It stands to your eternal credit that I can now taste my food," said he in expression of his sincere gratitude, which was not, however, unqualified. "But don't, don't kill my appetite by a multiplicity of medicines." Continued he, "But what about the relief of my other troubles?" Nobody could work miracle or magic in his perverse case, and I had always to speak words of hope and encouragement to my hoary-headed patient, as to a simple-hearted child in pains, requiring to be comforted every now and then.

I soon discovered I had to manage a superbly difficult subject, entrusted to my care and control. Who would easily pass through the ordeal of the fire and tongue of an extra-ordinarily successful life, before the personality of which even stalwarts would feel overwhelmed, not to speak of a puny wight in me! But if I had not to be dissolved away, and to be of real help to the afflicted celebrity and treasure of the Father Country, I must now be a psychoanalyst, and a master of mental angularities. To beard the lion anywhere was manifestly inconceivable for a commoner. I decided sharply to retort, and represent myself as a Tartar, whenever a necessity was felt, and I had hit upon the right missile, as evidenced

by the results obtained. I realised why Krishnadasji, the whilom Bengalee Screetary of Mahatma Gandhi, who was then in his own province to carry on national work, and supervising the affairs of treatment of Panditji, had specially requested me to handle the subject delicately.

It was close upon the noontide. I met the moody gentleman sitting alone in the veranda of the Ananda Bhawan. He motioned me to a seat close to his, and then began, "I have given your science a longer trial than anybody else's. But I am a believer in nothing. I know something of everything." It was an innocent and open hearted expression of his mind. But I, outwardly and from purpose, took it otherwise, and promptly replied, "If it is so, it is advisable that I should buy a ticket for Calcutta by the next available train instead of being unnecessarily detained here." The shrewd man out-witted me by at once breaking out into a facile and conquering smile, and speaking silencing words, "No, no, you see I am suffering so much."

We, in charge of his treatment, were in disfavour of his leaving Calcutta. We had relieved him considerably, and desired to have him near us. But he was almost uncontrollable, and expressed that he was at a stage, when his mental equilibrium was badly threatened with disturbance, and that proximity to the physicians alone could not cope with the position. The perturbation sprang from the apprehension of his beloved daughter-in-law, the late Kamala Nehru, who was in ill-health. His grand-daughter Indira was all alone. Besides, he had often expressed his anxiety for unsatisfactory execution of national work in the absence of leaders, in which circumstance, he wanted to be at station at Allahabad, properly to be able to direct the affairs of the whole of Hindusthan. The unhappy news of the arrest of the daughter-in-law was phoned in the afternoon from Allahabad. I was immediately summoned to his bed-side, and he held his position before me. I was in communication with headquarters at Calcutta. Father and Son (Bachaspatiji and his son) soon arrived, and a conference of us four was held. We sought to to prevent him. But he pressed for permission emphasising the disposition of his mind at this stage, threatening that more harm than good would accrue, if he was restrained, and stipulating that he would not indulge in exertions at Allahabad to undo the progress, we had achieved. It was decided after our reluctant consent that I should accompany him to, and stay with him at, Allahabad to guide the treatment, and that Kavirajji would respond to the necessity of his presence there.

As at Calcutta so at Allahabad, too, Panditji became anxious for the presence of Kavirajji, which was to be demanded considerately. Scarcely was a week out after our arrival at Allahabad, when he forced my consent to send a wire for the presence of the physician-inchief to meet the requirements of treatment. Hurry and impatience were unjustified. No such change had supervened in the short interim. But an unguarded word had escaped my lips. He often asked me to revise his prescription. I had told him frankly how I was very very punctilious in his case, where a very precious life was concerned. I was always open-hearted. On the eve of our departure, I tried to elicit his opinion by saying, "Well might you choose a different man. I do not know if I have served you satisfactorily." The same was my experience. He threw me in a trial by replying, "I know none better or none worse." Panditji mentioned before my chief how I was hesitating in trying medical skills upon him. He would not wound me, and was cautious to clarify that it was no insinuation, being told as a piece of fact and in my presence. I explained the position to my chief, who advised and encouraged me thus-"Do always meditate and deeply meditate on every case. It should not be that my directions are to be simply executed in spirit or letter. But do tell me boldly whatever new ideas or clues may come within your ken in matters of treatment."

(To be continued)

### AYURVED,

BY

DR. A. M. MULLICK, M.B., VISHAGRATNA.

Calcutla.

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The frivolities of the past age of darkness in the medical world can no longer be tolerated. The time is gone of puerile amusement with toys, and the need of the hour is deep investigation and research. It is only the Ayurvedic Science, which can point out the path of this research, and when Ayurved would guide the medical world to that direction, it is then and then alone that it would be known how exalted is the position of Ayurved, and that the whole world would become her votary. We should keep before our minds this lofty ideal without lapses, and stand united with the banner of Ayurved's victory. Ayurved is founded upon the great truth of the unchallengable and eternal trio of Vayu, Pitta and Kapha, her three imperishable pillars, the ultimate knowledge of the deep secrets of which will be able to serve as beackon light to the western world. My firm opinion is that no other means exists at present. Though the time is not rife for the discussion of the deepest truths of her Theory of Creation, or kindred abstruse subjects, the trend of the revolution, that has come over popular ways of thinking, justifies the hope that, that day, too, is not distant.

I am simply an old physician of the occidental school, and an humble servant of Ayurved. I shall conclude my say with a few references to the condition of the western treatment at present. Firstly, it is found that the physicians themselves are progressively losing their own faith in, and reverence for, their western medical science. The sole cause responsible for this circumstance, is their 'Ever-changing Theories'. This changing character arises from the science being without a fixed principle. Well might you now ask how has this edifice without foundation stood so long? Needless to say that I am constrained to say with extreme anguish of mind that this edifice, too, is founded upon

three pillars, the first of which is the *Policy of State Monopoly*, based on interests, and not on humanitarianism; the second is propaganda without justification (not based on comparative survey); and the third, the pocket, i.e., what is called the strength of the purse. The edifice is now shaking on this artificial, though strong, foundation. The public are losing faith, not to speak of doctors. Do rally at this opportune moment to unfurl the standard of triumphant Ayurved, and God will give success to you. Slender is the chance of success of efforts to organise Ayurvedic education on the western model. This alone is my note of warning.

I wish the system of training, which has turned out products like the eminent physicians Shyamadas, Haran, Madhab, etc., who, as pillars of Ayurved, have maintained intact the honour of Ayurved in Bengal, may not be submerged by the outward glamour of the modern methods of today. They may disseminate the Ayurvedic lore, but the particular glory of genuine Ayurved cannot be saved by the modern methods.

As light follows darkness is an immutable truth, the rise of the Ayurvedic sun, too, is inevitable. The 'Jajna' you have begun, assembled at this holy dawn, is a thing, suitable to the time. There can be no question about it. My humble request is that you do not forget that this great un has to be admirably fulfilled on our indigenous lines, and in conformity with the Shastric injunctions.\*

<sup>\*</sup> Read before the All Bengal Ayurvedic Conference, Calcutta.
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#### PRESIDENTIAL ADDRESS

OF

DR. M. R. SAMEY, PH.D., M.D., D.P.H.,

AYUVEDACHARYA.

Bangalore.

To the All India Heriditary Ayurvedic Doctors' Conference
at Masulipatam on 9-1-1936.

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May my devotion be unto Lord Nrishimha, the bestower of of Prahlada's heart's desires (of Supreme Bliss as well other goals of human desire) whose glorious deeds of old have been extolled by the celestial hordes (assemblage the wise), who sprang forth in the holy place of Ahobala, effulging amidst the region of Mount Sesha to slay the elephant Hiranya, influenced by the extreme rut of darkness (to refute the tenets of the Dhivantas filled with the pride of gold, elephants and the false doctrines' the Brave one, gone brimming with learning, the fountain source of sacred lore and father of the universe. May this attempt of mine satisfy the assemblies of learned men as far to the East as Kamarupa over which the river Brahmaputra flows, as far to the West as Gandharva, profusely watered by the Indus, as far as the South as Setu, hallowed by the foot-prints of Raghuvara and as far to the North as Kedara, thickly covered with snow who has power to gratify multitudes of brutes!

Gentlemen, I thank you in the first place for the great confidence reposed in me as the custodian of your heriditary calling and president of the deliberations of your conference and thereby delegating a distinction of an exalted order, particularly your own. By suggestivity, by proclivity, by delight I accepted the invitation of your worthy President, Pro. Rangacharylu, whose foresight and organising ability has brought out this unique alliance and thronged you in thumping numbers here on the Banks of the Holy Kistna.

Prof. Rangacharylu is a Heriditary Physician of India and a Naturopath of America. The following definition of Naturo-

pathy was passed by the United States Congress on February 7, 1931, without a dissenting vote—nem con.

There was a very great opposition by thirty five Medical Doctors present, by the Board of Commissions of the Healing Art (Allopathic) and by special representatives and attorneys of the American Medical Association and other Allopathic forces.

"Section 2" of an Act of Congress passed February, 1931.

It is further enacted that Naturopathy, "as used in the aforesaid Act, approved February 27, 1929, hereafter shall comprehend, embrace, and be composed of the following acts, practices and usages.

"Diagnosis and Practice of physiological and material Sciences of healing as follows:—

"The physiological and mechanical Sciences such as Mechano therapy, articular manipulation, corrective orthopedic gymnastics, nemotherapy, Psychotherapy, Hydrotherapy and Mineral baths, electrotherapy, thermotherapy, phytotherapy, chromotherapy, Vibrotherapy, thalamotherapy and Diatetics which shall include the use of foods of such biochemical tissue building products and all salts as are found in the normal body and the use of vegetale oils and dehydrated and pulverised fruits, flowers, seeds, barks, herbs, roots and vegetables uncompounded and in their natural state." Passed the House of Representatives February 7, 1931, U. S. A. Congress.

I have given this definition of Naturopathy enacted by the American Congress, in extenso, to acquaint you with your own hereditary Ayurvedic practice with vegetable oils and fruits, flowers, seeds, herbs, barks, roots, and vegetables in their natural state and how naturally your worthy President fitted himself to the modern mammoth of civilization of America. I congratulate you on having at the helm of League affairs such a doughty champion af your hereditary rights. He has conserved in his habits and character all that is healthy and wholesome in our medical traditions and institutions and none the less educated himself to modify and adapt them to our present-day environment. I appeal to you to emulate his example and revise your old standards of ideals and conduct in the light of ever-changing conditions in this world and train your mind to make it responsive to new lines of thought and action; only thus by proper

conservation and assimilation will you combine the culture of the east and the culture of the west, and satisfy the half truth that they can never meet.

Speaking of half truths, I will cite a (Jewel) mirror of them by Col. Bhola Nath, I.M.S. (Retd), President of the Indian Medical Association and my colleague in the central council thereof. It pains me to hold to public ridicule a worthy councillor of my association and the retiring President, but I place my country above colleagues and place the garland of epithets on the table for dissection:—

"Will you use arrows alongside of machine guns and tanks in modern warfare? Certainly not. The Vedic Physicians and Hakims who profess to practise a system of medicine mostly unscientific, which at any rate has not had the experience of the past three thousand years, are a positive danger to India and hamper the growth of the medical profession in India to a large extent" observed Col. Bhola Nath addressing a gathering of the members of the Madura District Medical Association on the evening of December 8, 1935.

The gallant Colonel in Machine guns and tanks and trenches cannot afford to be civil to Vedic physicians and in his modern warfare against Ayurveda he flirts as a "Martial Dug-out" to evade Ayurvedic arrows dart at him in the Civil south serene in the Science of life and not of death.

It is just one hundred years since Thomas Babington Macaulay as the President of the Board of Education, closed a long chapter of controversy about the system of education to be introduced into India, with the recording of his historic minute which for its unhesitating self-assurance and sweeping generalisation ranks a remarkable document in polemical literature and was characteristic of the controversial methods of its author. The memorable passage which struck the key-note is:—

"The question before us is simply whether when it is in our power to teach this language (English), we shall teach languages in which by universal experience, there are no books on any subject which deserved to be compared to our own; whether when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe, differ for the worst; and whether when we can patronise

sound philosophy and true history, we shall countenance, at the public expense, medical Doctrines which would disgrace an English Farriar, astronomy which move laughter in girls at an English Boarding School, history abounding in Kings 30 feet high and reigns 30,000 years long, and Geography made of seas of treacle and seas of butter." Mcaulay clinched the matter from the European as opposed to Indian stand-point clearly and unequivocally and on March 7,1835, just one hundred years back, the Governor-General Lord William Bentinck issued epochmaking resolution in which it was unhesitatingly laid down that "the great object of the British Government ought to be the promotion of Europeon Literature and science among the natives of India" This great object of the Macauleyean Minute has been achieved in the premier Europeanised Pandit "Native of India" Col. Bhola Nath, who is so ashamed of the Vedic Physicians and Hakims of India as to invoke the aid of Machine Guns and tanks in his modern warfare against the Heriditary Ayurvedic Doctors of India. Three and Thirty years in Fellower's Hospitals and Military camps must have made the gallant Colonel subservient to severe discipline of sorts and condition that make one sick of his own tradition and culture and pine for huge Military Medical Camp Fellowers that pillage and plunder the country with Drugs, Devils, and Doctors and subdue Sastras, Dharmas and traditions by mollycooling Heriditary Ayurvedic Doctors by the Martial Medical Baton, Baron Von Hellenbach rightly stated that the great majority of the professors and teachers of medicine are narrow-minded and conceited, arrogant and vain.

This All India Hereditary Ayurvedic Doctors' League must enter its emphatic protest and strong condemnation of the affront and slight to the Glorious Heritage of India, Ayurveda and use arrows of rightful heridity at this "Peripatetic Sparrow of Science", whose narrow-mindedness, conceit, arrogance and vaingloriousness are typical of a petty trademen and not of a scientist or a Savant.

In happy contrast to the bluster of Bhola Nath I read the sound declaration of a seeker after truth Dr. Anderson, Secretary of the British Medical Association:—

"Any proposal from a representative medical body for the scientific investigation of the Ayurvedic system would be favour-

ably considered. I have no doubt that something valuable to the Medical world could be found in the ancient system of Ayurveda, but it is a pity that Indian and Ceylonese Doctors trained in the West, have not themselves carried on the work of investigation." It is a pity Indeed! But the worthy Secretary of the British Medical Association forgot to ascertain the physical properties of the sand, which is hotter than the sun, from which it derives its heat. In their destructive wave of heat and hate where is the calm serenity and dispassionate penchant for undertaking such investigation of Ayurveda.

I have moved a resolution in the XII Indian Medical Conference at Nagpur to invite the British Medical Association to undertake the scientific investigation of Ayurveda in India. Knowing as I do how unpalatable this proposition is to my colleagues in the Central Conncil of the Indian Medical Association, I have tabled it for all it is worth, and if it stinks in their nostrils, this heriditary Ayurveda of India, I apologise to them that Science on this side of the Suez is as valuable as on that side. Just now they need not be ashamed of their invaluable heritage, their ideal plan and pattern for India as the accredited authority of the British Medical Association has declared in unequivocal terms that something valuable to the Medical world could be found in Ayurveda.

I make an appeal to the All India Heriditary Ayurvedic Doctors' Conserence to invite the British Medical Association to undertake scientific investigation of your Heritage "Ayurveda". You need not dread searchlight of British Scientific Investigation as your Heriditary Science is not so poor as to shun the examination by scientific experts. "Very few of the valuable discoveries in Medicine have been made by physicians, and they have always been opposed by the faculty till every one else was convinced of their importance" said Doctor Buchan. Having convinced everyone else of the importance of the Ayurvedic system in this country, you had better now approach the Faculty of Medicine in India, Col. Bhola Nath is not the salutary sample of the faculty of the country, that may inspire you with confidence for such approach. In this case, approach the scientists of the British Medical Association to undertake scientific investigation of the system of Ayurveda in India. Is it more disgraceful than what Dr. Oliver Wendell Holmes, in his Border Lines of Knowledge, tersely put ?--

"The disgrace of medicine has been that collosal system of self-deception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taken for their impurities, the poison bags of reptiles drained of their Venom, and all the inconceivable absurdities thus obtained, thrust down the throats of human beings, suffering from some want of organisation, nourishment or vital stimulation".

Ayurveda rewards such investigation with blessings to the Medical Faculty. I appeal to the Medical Faculty of India not to stand, as if they were authors of themselves and knew no other kin. In this as in other matters to stand as if a man were author of himself and knew no other kin, is not exactly the thing. best that any of us can do is to add somewhat, perhaps a very, very little to the building, that others have worked and helped to rear. If we are to begin by a clean sweeping away of what others have done so that our puny architecture may have a better chance of being seen, is it not possible that the sum of our own doings as time shall foot it up, will prove a minus quantity? In this zeal to parade the puny structure of the Indian Medical Association Col. Bhola Nath began by a clean sweeping-away of Herditary Ayurvedic Doctors in India, and proved that his doings were a minus quantity. As the architect of the All-India Medical Association, he pulls the hoary heriditary architecture of Ayurveda to the ground, and in this Sisyphyean task find hoisted with his own petard. He never thought as wise men do, and spoke as common people do. He spoke as a wise man thinking as a common man. Surely, like as many substances in Nature, which are solid and do petrify and corrupt unto worms, so it has been the property of good and sound knowledge of the gallant gentleman to petrefy and dissolve into a number of subtle, idle, unwholesome and vermiculate questions, which have indeed a kind of quickness and life of spirit, but no soundness of matter or goodness of quality in the words of Beacon."

The tanks and the machine guns of his medical warfare are matters of yesterday, and the heriditary Ayurvedic physician is

Armed at all points, unarmed he nought shall meet That coming time reveals; Only from death still finds he no retreat Though many a dire disease That hopeless seemed he heals Through his Heriditary Ayurveda.

In denouncing Ayurveda he said that Ayurvedic physicians had not the practice for 3000 years forgetting the recent history of his high brand medicine as recently as 200 years. The general public today has been educated to regard the physician with due respect and confidence, fortified with the brilliant achievements in the Sciences in the 19th and 20th centuries. But medicine, per se, stays at the same milestone,

Moliere, the French Dramatist of the 17th century, gained much of his renown through his caustic criticism of this profession. With an unusual foresight of the foibles of humanity he hit at these stilted, stereotyped training, which students of medicine received in his day, and in addition disclosed the weaknesses of individuals, who sought in that profession any easy and lucrative livelihood instead of an opportunity to better the world. A brief description of the medical training of the period is here appropriate.

There were two important medical faculties, Paris and Montpellier. The customs and practices of these two were practically identical. They differed from each other mainly with regard to their antiquity. Paris traced its existence back to Charlemagne while Montpellier insisted it originated with Adam, whose secrets of medicine were passed on to a chosen few. When reference is made to the Faculty, the facutus saluberrinna Medicinae Parisiensis is meant. This Faculty had no superiority over the others of the University, it was merely one of the greatest interest to general public. The Dean of the Faculty was elected by ballot every two years, and was virtually the last Court of appeal in all internal decision. New comers to the Faculty were not without some restraint for the benches for seniors, separate from those for juniors. It took ten years to attain seniority, and juniors paid homage to and gave precedence to seniors at all times. The preliminary courses in medicine were given by Bachelors of Medicine, who were required to follow a programme prepared for them, and to limit their interpretations to the authorities of the ancients. There were two categories in teaching:-Natural matters consisting of Anatomy and Physiology, and non-natural matters contrary to nature, that is pathology, materia medica and therapeutics. When the barber surgeons were becoming too powerful competition for the Faculty, a course of surgery in Latin was introduced into the Curriculum, to which only students of medi-

cine were admitted. In 1646 a chair of Botany was introduced and later two professors of pharmacy, The methods of instruction were unusual. Anatomy was taught by dissection of criminals, the instructor standing by the barber surgeon, who actually did the cutting, and pointing out the parts of the body with a wand. Physiology, as then taught, seemed far-fetched. It was believed that man was either temperate, namely, that the four basal elements, heat, cold, moisture and dryness, were well-balanced, or that he was intemperate, namely, these elements out of balence. The pathologists regard disease as a result of a superabundance of the four primary humors, capable of exerting a pernicious influence either by qualitative or quantitative misbehaviour. Simple excess of those humors resulted in plethora, and the treatment was with the lancet. More or less vitiation of the humors resulted in cacochymia, and the treatment was purgative. When the humors rose to the surface of the body, the effect was a tumor. Phlebotomy was considered the cure all.

A candidate for the doctorate was required to be not less than twenty five years of age, to have had two years of preparatory medical study, and be of acceptable birth. baccalaureate, the student was examined by nine doctors, and had to respond to the questions of all doctors, present at the examinations, who chose to submit queries. The Bachelor examinations were held usually every two years, and lasted about a week. If the student passed, he was required to take the oath that he would observe faithfully the secrets of honour, practice, customs and statutes of the Faculty. To aid the Faculty against whomever shall undertake anything contrary to its statutes or derogatory to its honour, and to submit to its punishments in case of fault. To be present, governed at all ordinary masses ordered by the Faculty, to arrive at least before the Epistle, to remain until the end of the service if an anniversary mass for the dead, under the penalty of fine of an ecu and under penalty of an equal fine, to attend every Saturday at the schools' mass, vacation time excepted. To be present at the exercises of the Academy and at the argumentation of the school for two years, to prepare a thesis upon a question of medicine and bygiene, in short, to observe always peace and good order, and a becoming method of argumentation in the scientific discussions prescribed by the Faculty. After the baccalaureate, additional tests followed, and each candidate was also required to present quodibetary thesis, which were subtle discussions on some meet problem in medicine or physiology, and cardinal thesis in honour of the cardinal d' Estouteville, who instituted them. These latter were concerned with such questions as "Are heroes born of heroes, are they splenetic?" "Is woman an imperfect work of nature?" "Is sneesing a natural art?" "Is it salutory to get drink once a month?" "Does debauch bring baldness?" These works were often beautifully ornamented and illustrated with the image of some benefactor, offering thus an opportunity to carry favour. After two years of such activities in addition to further classes and observation with other physicians of the Faculty, the candidate was ready to be taken into the sanctity of the Faculty, and amid weeks of pompous visits and receptions to their prospective colleagues, and after due solemn ceremony strongly colored with religious rituals, the candidate became a "licencie".

"Incredible as it may appear, the majority of the students attained the degree of bachelor, and discoursed learnedly on the nature and cure of disease, before having seen a case. The grand attraction lay in diolectic skill, academic tiltings, and successful oratory, for which a brilliant future was the coveted reward. They seemed to forget that medicine was meant for the patient, and not for the physician. Their great object was to know and discourse on all the ancients had said about health and disease.

The Faculty governed all medical practice and jealously guarded its rights in every way. It authorised the system of therapy, its physicians could apply, and stressed the use of blisters, purgatives and bleedings. The principal medicines used were lexatives, such as cassia, sorma and rhubarb. Such treatment was administered to the King as well as his Court. In 1679, a new remedy cinchona was given to King Louis against the advice of the Faculty. But since its effect was favourable, the Faculty was bound to accept it. Every publication on physiology bore the approbation of the Faculty in the following form—"We the undersigned, doctors of the very salutory Faculty of Medicine of Paris certify that we have read the work, and testify, moreover, that it contains nothing that is not according to the true and pure doctrine of Hippocrates".

Moliere was in high favour at the Court of Louis XIV, so that he was often present at the consultations concerning the

health of his King and benefactor. With his natural bent for sarcasm, he found plenty of materials for his satires in the pedants, who ruled the Faculty and guarded the life of Louis. Moliere had good reason to criticise the profession, for he lost his most cherished friend and teacher Gassendi, who died as a result of too much bleeding. Moliere also counted among his friends physicians of the court, who gave him first-hand knowledge of the practices of the Faculty, so that there was no mistake about the targets, at which he aimed his sarcasm. Almost at the outset of his career Moliere assailed the medical profession with a play, entitled "Le medicin Volant" or the Flying Doctor, a humorous piece built around a romance At the King's command for diversion Moliere next attacked the Faculty with "L'amour Medicin" (Love, the doctor); written, learned and acted within five days it cleverly ridiculed several court physicians. In le medicin malgre bir (the doctor in spite of himself), the attack is less violent as is true of "Monsieur Pourceaugnac". The most direct and open attack and the last as well in this class was "Malade Imaginaire" (Hypochondriac), a theme which began around a brilliant supper table one evening, and to which some of Moliere's intimate friends contributed witticisms which have become almost immortal.

The entire comedy is directed at the medical profession. Summarily the story concerns the suit of a young medical candidate, Thomas Diaforius, for the hand of the daughter of M. Argan, a Hypochondriac. At a family audience M. Diaforius, father of the candidate, describes his profession as follows:-"To tell you the truth, our profession has never been aggreeable to me, when it came to treating the nobility. I have found it better to stick the public. The public is indulgent. You do not have to answer for your actions to any one, and provided you follow the rules of the game, you do not have to worry about what may happen. But the thing that is annoying about the nobility is that they absolutely expect their physicians to cure them." Foinette, a typical soubrette and slave to M. Argan's daughter, Angelique, replies significantly: - "That is nice, they are really impertinent to want you to cure them; certainly you are not here for that, you are here only to receive your fees and to prescribe remedies for them—it is up to them to get well." Angelique is averse to the match, and proceeds to berate the young suitor as one, whose

education is all book-learning, and who reasons only from facts learnt by heart. He has no will of his own. Foinette again voices the sarcasm of Moliere with her remark :- why do you resist and refuse to accept the glory of being attached to the body of the Faculty? After some reparte, M. Argon finally suggests that M. Diaforius and his son Thomas should come and treat his ailment thereby meriting the daughter's esteem. They proceed with decorum using cumbersome Latin phraseology and affecting an aloofness, professional mien, and conduct befitting of the Faculty. All goes well until they express the diagnosis as a disorder of the parenchyma of the spleen. This arouses the ire of M. Argon, who declares that his family physician says his trouble is an affection of the liver. M. Diaforius diplomatically replies, "Certainly, when one refers to the parenchyma one means both liver and spleen ..... and then substantiates his remark with a lengthy explanation of the relationship. He suggested that H. Argon was told to eat nothing but roasts, whereas M. Argon was told to eat broths. Diaforius then attempts to reconcile his suggestion as to diet, while M. Argan, beginning to see through the procedure, asks him "How many grains of salt should I put on an egg?" Diofoirus replies; "Six, eight, or ten, even numbers. In medicine uneven numbers". The situation becomes more and more ludicrous, until the hypochondriac drives Maud Thomas Diaforius from his house.

The story progressed with the suggestion of a brother M. Beralie that M. Argan became a physician. Argan believes himself unqualified. But Beralie replies, "Come, Sir, if you had nothing but your board, you would be mighty well-equippedthe board is half the doctor. One complete scene is a reproduction of the ceremony of the oath taken by bachelors before the Faculty, which lends itself admirably to the intentions of Moliere. He acted famously in it, and actually collapsed in the fourth performance as he was uttering the "Jure" (I swear). I have dealt a little longer on the sarcasm and satire of the brilliant French playwright Moliere to show that the Allopathic Medical Faculty is the butt of ridicule by brilliant minds of the west and only survives by surfeit of its pompousness in slyly submitting to the caustic criticism of brilliant lay minds and steadfastly following the ideals of a great Trade Union whose vocational is the sole consideration of its perpetuat Log Rolling and passionate pilfering of proven palliative procedures from lay channels. Plagiarism is writ large on its progress and acknowledgment of source to lay resource is unethical to the guild. You, heriditary doctors, are not bearded by pompous Baccalaureatos from Hiccoughing Medical Faculties. You may not be able to discourse learnedly on the nature and cure of discease. But you have seen thousands of cases, and what is more, cured them. Your dialectic skill may be poor but your diagnostic skill is rich. Denuded of academic tiltings and successful oratory you may not be the grand attraction that Faculty men may be, but you heal the sick and your place is quite secure in the land of your birth as physicians.

Prof. Sir John Burden Saunderson says:—In judging of the value of a therapeutical method, the one and only criterion is success.

You have succeeded where the Faculty failed. You have to answer for your actions to every one and you have no laws of Game Preservation to follow the Rules of the game. The Indian public absolutely expect Heriditary Ayurvedic Physicians to cure them, and they are not indulgent in your case, as in the case of Licencees. You are tolerated because you have cured them, you have been curing them and continue to cure them. It is up to you to make the sick well. While the Allopathic Faculty is here only to receive their fees and to prescribe remedies for the Indian public, you are expected to cure the sick and make them well, as otherwise they will mar your career. In the hard school of life, you have paid high fees for the good school master. Experience and "tyros in the trade" cannot imperil your entity in Indian polity, if you unite and work in teams. As Heriditary Ayurvedic Doctors, you should know your geneology since your untiring efforts are at the root of Indian medicine. From the history of Indian sociology it is evident that Maharshi Galava or a section of the Rishis or sages with the help of Aswini Kumars created a new sect and made a gift of the whole of Ayurveda in their favour. If we trace the growth of Vaidyas, we find the name of Amritacharya at the very beginning. Dhanvantari had eight disciples-one of whom was Rakshit, son of Amritacharya. Again Rakshit is believed to be a class-fellow of Susruta. At least fifty years before the compilation of Sushruta Samhita, Amritacharya flourished. He is believed to be the descendant of Maharshi Galava, who was one of the oldest disciples of Dhanvantri, so well-known to the students of Ayurveda for his marvellous powers to cure all sorts of diseases by surgical operations and medical applications. So we find the Vaidyas prominent in the field of Ayurveda, even before Susruta, who is so famous in the history of Indian Medical Science as the torchbearer of the scientific era. They are Sciolists, who call Ayurveda unscientific. The citadels of Ayurveda cannot be bombarded by the machine guns and tanks of suspicious Sciolists, since it rests on sure foundations of Science.

Major General Sir Patrick Hehir K.C.I.E., C.B.C.M., G., I.M.S. (Retd.) an authority, more exalted than Col. Bholanath by race and place, said that there may be many, who feel it to be quite wrong to allot any public funds to encourage Ayurveda, and that neither time nor money ought to be frittered away in these "prehistoric absurdities." I am not disposed to this attitude of lofty aloofness and antagonism: I prefer endeavouring to make these systems instrumental to serve the people of India in a highly practical way." "There are many", says Major General Hehir, "who share my opinion that it is possible to convert these Oriental Systems into instruments for conferring vast benefits on the people of India by showing some sympathy with them, so that they may, in an improved form, be able to reach the poorer classes in the more remote villages and districts, where for many years to come we cannot hope to place Western Medicine within their reach. This will take many years of persistent effort, and no immediate good results can be expected. Personally I can visulise practitioners of these systems converted into a large army of native doctors affording an enormous amount of medical treatment, will reach the whole of the masses for the next hundred years."

At the problem of Indian medical Relief. Sir Hehir proceeds "There is little doubt but that these Oriental systems do a certain amount of good among the people, partly arising from their faith in them. Were the Kaviraj or Vaid and Hakim to do harm and afford no releif, their systems would not have acquired the confidence, they enjoy at present! The Hindu system could not have survived for over 2000 years, nor the Arabic system many centuries, if they did nothing but harm. I entertain doubts as to the political wisdom of ignoring the hold, these Oriental

Systems have, on the people, and I am quite sure that adopting an attitude of contenpt is not the way to meet them."

Col. Bholanath hopes to meet them by attempting to belittle and antagonise Ayurveda, and I entertain doubts as to the practical wisdom of the Head of the Indian Medical Association in wantonly attacking Ayurveda, while on a mission of organisation. Disruption of ranks of healing does not bid for unity. Remember always the fact that "There is so much good in the worst of us and so much bad in the best of us that it ill behoves any of us to find fault with the rest of us." Registration Laws, stringent regulations of Medical Practice, State protection and prohibition are all so many game Rules to prohibit poachers on the medical preserve. They are absolutely useless to supplant quackery in any land, but are working as instruments of coercion for good men in their work and hamper medical relief.

"Regulations and Rules
Are fences for fools;
Wise don't need them
The wicked won't heed them."

The Allopath wants to restrict medical practice to his own medical school in India by ruling out of order Indian Medical Systems as obsolete. Dr Billing said: "I visited the different schools of medicine, and the students of each hinted, if they did not assert, that the other sects killed their patients" and even so the Faculty Pandits in India declare. The braggarts who extol Medicine as a Science, may just read Doctor Mejendie's preliminary lecture to his class: - "I know Medicine is called a Science. It is nothing like a science. It is great humbug." Doctors are great empirics, when they are not charlatans. We are as ignorant as men can be. Who knows anything, in the world about medicine? Gentlemen, you have done me, the honour to come here to attend my lectures, and I must tell. you frankly in the beginning that I know nothing about medicine, nor do I know any one who knows anything about it. Nature does a great deal, imagination does a great deal, doctots do devilish little, when they don't do harm. Sick people always feel they are neglected, unless they are well-drugged—the fools !"

The gullibility of the public and their indulgent attitude towards the medical profession has been exploited to the break-

ing point, and if schisms thrive in the healing ranks divine, and factions fly at each other's throats in the cockpit of controversy, the medical profession gets itself buried in the debris of doubt and disbelief. Only those are dead, who believe themselves to be so. Indian Medicine is not dead. It is yet alive and awake to day. It is a living torch that provokes antagonism from Col. Berckeleys and Bhola Nath, who fear or dislike its culture. Does any one fume against or ridicule of the medical systems of Orreco, Egypt, Persia, or Arabia? They are left as things which are dead and gone, to the scientific dissection of the cool historian. But while touching Indian medicine, even the Scholars could not be impartial. Why? Because Indian medicine is not the subject of the mere academic talk, but is a living force. Indian Medicine is still dreaded and feared where it is not loved. Why again? Precisely because she lives in you, heriditary Ayurvedic doctors, because she is potentially powerful to impose her ideas upon the world. She is still an antagonist to be reckoned with in the conflict of medical practices and cultures. Why has she with her pathology, so unique and so different from any other of the West, been preserved? Indian Medicine lives in you because of the world purpose, which it has to fulfill; because the world will be enriched by what she can give to the other medical systems. You, Heriditary Ayurvedic cloctors, are the custodians of this treasure. It deserves to be preserved and investigated in the right spirit of the seekers after truth and not seekers after bread; when that is done, it will be seen that the Western medicine has yet more to learn from the Aryan Medical science.

Dr. G. C. Anderson, Secretary of the British Medical Association, assures us that any proposal from a representative Medical body to investigate Ayurveda scientifically will be favourably considered by the British Medical Association. Will you extend your invitation to the British Medical Association to undertake such a scientific investigation of your Heritage of Ayurveda and thus enrich the other medical systems of the world.? Let your treasure be shared by your brothers abroad and let there be intellectual international irrigation of the Indian Medical systems. Maintain your individuality at all costs and do not be lost in the maze of mushroom science and mass production. In your craze for recognition and registration by the state do not mutilate your personality as the "Heriditary Ayurvedic

doctors of India." Dr. Samuel Johnson's famous lines must be remembered always by you in this connection.

"How small of all that human hearts ensure that part which laws or Kings can cause or cure."

You have thirven as despots of Ayurveda and as John Stuart Mill truly observes "even despotism does not produce its worst effects so long as individuality exists under it and whatever crushes individuality is despotism by whatever name it is called." Remember the wise words of General Smuts:—

'It is only human values that survive, and only men and women that matter in the last resort.'

It is only Heriditary Ayurvedic doctors that matter as human values and not the class or the register on which they are borne. Stick to your posts and guns and you will win the battle which is raging.

I close this address to you with a Fiction from "Time and Tide" from the able pen of G. B. S. and leave you to reflect, if facts are stranger than fiction today.

### The Kings and the Doctors.

"Once upon a time in the country of the half mad, which was far off from the Western and of Europe in prehistoric times to prevent the inhabitant from injuring any but themselves, the king fell ill. As he had always been well spoken of and had established very kindly relations with his subjects. his illness caused a great increase of their affection for him and for his family. All the married women saw in queen a wife anxious about her husband, with a sick bed to provide for. All the men saw in the King a fellow man suffering as they themselves had suffered or might at moment have to suffer. For Sickness is a great Leveller, and consequently a great breeder of sympathy, unlike the imposter death, who gives a pompous eminence to even the humblest. And thus with sympathy added to loyalty the nation was in such a state of concern about the King as had never before arisen within living memory. Naturally the case being one of dangerous illness, it was to the doctor that the nation turned for health and reassurance.

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Now in the country of the Half Mad, the Doctors had long before this taken the place of the Medieval church. There was a law that when a man was ill he must on pain of punishment send for his Parish Priest; but this law had been so long disregarded that only a few specialists in church history knew of its existence. Its place had been taken by a law that when there was sickness in the house, the doctor must be sent for, and that if the Doctor said that any part of a sick child's body must be cut out, its parents must have done that at once whether they approved or not, or else be hauled before a Magistrate and heavily fined, or, should the child have died, committed for trial for having killed it.

To such powers as this, were added extraordinary privileges, For instance, doctors were licensed to commit murder with impunity, provided they did it by administering poison or by using knives of a particular shape in such a manner that the victim did not die until he or she had been put to bed. Not only was no inquest held and no indictment brought against the doctor, but he was actually paid for his labour, and sometimes invited to the funeral. As the Half Mad were so jealous of their liberties that a priest could not even order a Father to have his child Baptized, it will be seen that this strange people, though half sane on the subject of priests were wholly mad on the subject of doctors, willingly granting them powers which they had denied to their Kings at the cost of revolution and civil war.

Now the Doctors, being no worse than other people, did their best to prove worthy of their extraordinary trusts by using it for the relief of the sick, and making it impossible for any one to become a doctor except by years of study to qualify him for his duties. But the half mad, whilst bowing down with the deepest reverence to the condition of omniscience which they supposed these studies to confer, would not pay a doctor anything until they were actually ill and threatened with death, the doctors mostly poor, and would have starved altogether if the nation had been in a reasonably healthy condition. Thus their duty to themselves and their wives and children were to keep their patients ill as long and as often as possible, to persuade them that they were dangerously ill when there was

nothing the matter with them, that there own recuperative powers could not cure: and even to deprive them of as many of their limbs and organs as they could without killing the goose that laid the golden eggs. On the other hand their duty to their patients and their country was to do exactly the contrary, and to strive to their utmost to produce a state of things in which doctor would starve.

Now in the Kingdom of Half Mad, people always ended by believing what they wanted to believe, no matter how much it may be contradicted by facts, and so it had often come about that the Doctors, though they were as kindly and honourable as could reasonably be expected and sometimes very clever, had built up an elaborately reasoned and ingenius series of mechanical explanations of all the diseases, giving them impressive names, and setting forth the treatments or operations and medicines proper to them, until at last they could do almost anything with a patient except cure him or even allow him a fair chance of curing himself. Thus the calling of a doctor to a sick bed was rather a pious ceremony enforced by law than a proceeding from which any relief to the patient could be expected. But the doctors were wonderfully accurate in predicting the time at which the patients would die in their hands; and this was very necessary for the settlement of the affairs of patients who had any affairs to settle. With a faith (for such it was) in this condition, naturally there were heresies in all directions. New methods of treating disease were discovered; but the doctors took so long to learn the old ones that they had no time for the new ones. Even the Surgeons had to do without any manual training, and picked up their art as the father of a family picks up the art of carving a Turkey. So indeed of adopting the new methods they excommunicated the new practitioners and all their accomplice. Only as the heresies either cured their patients or atleast did not kill them by absolute and barbarous treatments, the doctors when they were ill themselves resorted to the heresies for treatment.

This was the state of things when the King fell ill. He had 12 doctors to attend him; and when there was no sign of his being cured, his people became anxious and said, "a single doctor is generally sufficient to kill one of us, so how can the king survive 12 doctors?"

Then the King's son, who was at the other side of the world among the black savages (for he was very tired of the white race) came flying, sailing, and express training at an amazing speed back to his father and spoke with the king's chief physician, who was so delightful a person that his patients were often cured by his mere appearance in the bed room. The Prince knew that his father's case must be most serious sinne it resisted the presence of this healer and the influence of the King's faith in him. And the prince said to him Doc., the King my father does not seem to be getting any better. Is it possible to get a move on?"

"In what direction, Sir?", replied the Chief Physician. "In the direction of getting him up and about" said the prince.

"Everything is being done that can properly be done", said the Physician.

"If your Royal Highness has not confidence in our knowledge and devotion."

"Stow that", said the Prince, "Your devotion is allright; but your knowledge is bunk."

"Bunk" ! exclaimed the Chief Physician, highly scandalised.

"Well, perhaps not all of it," said the Prince, feeling that he had gone a little too far, but I cannot help knowing what everyone knows, and that is according to your own best men nine-tenths of your official notions are fit only for the dustbin. I have a heap of letters, books, pamphlets, and magazines here which have been sent to me; and they have disturbed me very much.

"I have not read these documents", said the Physician. "If your Royal Highness can suggest any measure we have omitted, my opinion is at your service."

"Drugs now"! said the prince "Drugs are bunk, are they not?"

"Undoubtedly from a purely secular point of view drugs are bunk," said the physician, "but in the case of a Royal patient, I could not possibly take the responsibility of with-holding from His Majesty the Official remedies from our Materia Medica."

"But", said the Prince, "there is a way of giving drugs in infinitesimal quantity for which all the latest discoveries and scientific speculations point as the right way."

"Infinitesimals", replied the physician, "are used only by homoeopaths; that is by empirics who being ignorant of the nature of disease merely treat its symptoms. If you bring a chinese patient to a homoeopath, he will treat him for Yellow Fever."

"Do you really know the nature of disease any more than a homeopath does" said the prince.

"Certainly" said the physician. "I have passed an examination in pathology and written books about it. What astrange question?"

"What is the nature of my father's complaint?" asked the prince.

"It is what we call pleurisy," said the Physician".

"I know that", said the Prince, "I know its name: and I know its symptoms."

"What is its nature?"

"If I knew that", said the Physician, "perhaps I could cure it." "Then Pathology is bunk", said the prince who had picked up this expression from a famous Motor car manufacturer who had applied it to history. Let us call in a homeopath" "Unfortunately" said the Physician, "the only one in London whose reputation and success would satisfy public opinion has not been admitted to our communion; and if I discussed the case with him I should be excommunicated." "Well" said the prince, "they say a lot of trouble comes from spinal displacements. What about my father's spine.?"

"It looks allright" said the physician. "But there are chaps who are trained to feel whether it is all right or not", said the Prince. There is a machine that will register on a Galvanometer displacements that nobody can feel?" "I never heard of it", said the physician. "I can assure you that these people, who feel spine, are almost all ignorant. Americans who spent two years in mere manual training instead of in the study of Pathology."

"All the same", said the Prince, "they bring off cures occasionally, so why not allow them in?"

"I should be excommunicated if I were seen speaking to one," said the physician.

"Why not do it yourself?" said the prince, "You are a surgeon,"

"I have not had the previous training", said the Physician, "it is not part of our official surgery."

"Official surgery is a wash out," said the prince. "What about seeing my father's blood for radiation? This can be done by a Rheostat, cant it? and there is some method of neutralizing, he says, that sometimes cures. Is'nt there?"

"But it was discovered by an American" said the physician.

"I am prepared to overlook that if my father's health could be restored by his method" said the Prince.

"Impossible" said the Physician. "He was not only an American, but a Jew."

"I understand he was a proper doctor all the same," persisted the prince.

"No doubt" said the Physician; "but the treatment would involve attaching His Majesty to the Electric light switch and public opinion would never tolerate that."

"Public opinion be blowed," said the prince. "Do you suppose I am going to let my father lose a chance because people are fools? Besides, we can use a private battery".

"It may not be," said the Physician.

"This discovery reached us only about a dozen years ago and is not yet recognised by our Vatican. I dare not take the responsibility of experimenting on the king with a treatment that has not been proved by at least 50 years' experience."

"Proved to be what?" said the Prince. "To cure the disease?

To have stood the test of being taught in our Medical Schools as the logical and appropriate treatment, said the physician.

"Do the patients recover under your logical and appropriate treatment?" said the Prince.

"Sometimes" said the Physician. "Quite frequently."

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"They might do that if they had no treatment at all." said the prince

"That is true" said the physician. The recuperative power of the human organism is marvellous. Quacks take advantage of of that, I am sorry to say."

"I am not satisfied about all this," said the prince, "It seems to me that my father, just because he is a King, is cut out from the benefit of all new discoveries and treatments that are available for the meanest of his subject." "I exhort your Royal Highhess to be patient" said the physician. "Your Royal father is in the hands of God."

"You mean that we should call him a Christian Science practitioner," said the prince.

"Most certainly not", said the physician.

"I and my colleague would be obliged to withdraw at once if such a person were admitted to the Palace."

"Another wash out", said the prince."

"Not at all" said the Physician. "We should not object to a visit from His Majesty's domestic Chaplain, though of course, we could not allow him to treat the case; and anything in the nature of a consultation would be out of question"

"In short", said the Prince, "My poor father is in the hands of your confounded Vatican. However, I suppose we must make the best of it. I would like to call in your Pope for a consultation." "We should have to tell him what to say beforehand", said the Physician. "You see he was qualified more than half a century ago and may not be quite up-to-date."

"But I have looked him up in 'Who is who', said the prince 'and he has ninety distinctions and qualifications entitling him to a dozen medical letters after his name. I attach great importance to a lot of letters because I have nothing else to go by".

"As I myself have only six, you naturally consider his twice as valuable as mine", said the physician.

"Well, if the letters don't mean that, they don't mean anything", said the prince.

"Precisely", said the physician.

"Then your Pope is another wash out", said the Prince. "Are there any laymen on your Vatican Council to represent my father and all the other patients"?

A notorious enemy of our profession has succeeded, after years of agitation, in having one layman appointed, said the Physician.

"Well, don't you agree with that"? said the Prince.

"Officially, no", said the Physician.

"But unofficially—as between man and man"? pleaded the Prince,

"Since your Royal Highness is good enough to admit me to that footing," said the Physician, "I am bound to say as between man and man that its exclusion of layman from a body whose business it is to safeguard the general interests of the laity against the sectional interests of the medical profession is only one of the many instances of the almost incredible incapacity of the half and for taking care of themselves. In respect of the art of life our people must be set aside as unqualified practitioners."

"This is a world of bunk", said the Prince "and the boasted capacity of my father's subjects for self Government is the biggest bunk of the lot. But my father's life is in danger. I appeal to you to throw over your silly Vatican and be a friend to us in our need. If they give you a sack, you shall have a Dukedom and a pension of a hundred thousand a year. Tell me that what is the most up-to-date scientific treatment for my father"?

"I have already ordered it", said the Physician. "And you will be glad to hear that it will involve no conflict on my part with my colleagues"

"Splendid", said the prince. "I will never forget this proof of your sympathy and devotion. What is the treatment?"

"The sea-side", said the Physician.

"The sea-side"! cried the prince. "You call that the latest, why, it is what my great grand mother would have recommended".

"Yes", said the physician. "But not for the true scientific reason. She thought that the benefit arose from change of air".

"Then what does it arise from?" said the prince.

"That", we said thephysician, "is a professional secret, which I can impart to you only under a solemn pledge that it shall go no further".

"I give you my word of honour", said the Prince. "What will the sea side really do to cure my father?"

The physician stooped to the Prince's ear and whisperred: "it will get him away from the doctors".

Shortly afterwards the King recovered.

The moral is obvious.

Get away from the doctors, my friends, and all will be well with you and your Heriditary calling.

Health and Happiness.

I have somewhere read of a certain mathematician who, on reading "Paradise Lost", made this profound criticism that "it was a very pretty piece of work, but he did not see that it proved anything" and so the singing of a bird did not prove anything scientifically; and your best way of getting scientific knowledge about the little creature is by dissecting him, so as to find out where the music comes from—and how it is made and that is what is being done by Allopathic scientists by dissecting Ayurveda scientifically. Tormenting the meaning they want out of Ayurveda that is no more akin to it than the multiplication table is to a trilobite.

Possibly, as plain sensible people, you who prefer small perspecuities to big obscurities, soft-voiced solidities to high-sounding nihilities, may take it from me into your hands that wisdom was not born with the present generation of allopathic cranks and will not die with them.

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### THE JOURNAL OF AYURVEDA

Reports of Societies, etc.

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### ASTANGA AYURVED VIDYALAY.

### Reunion Meeting and Foundation-Day Ceremony.

The Foundation-Day was celebrated with procession and music. The staff and the students participated in the function. The portraits of Jamini Bhusan the founder, late Monomohan Panday his right-hand man, and the late doctor J. N. Maitra, who, also, eminently served the institution, were reverentially paraded in the procession.

Sjt. Jogesh Ch. Gupta, Bar-at-Law, opened the Re-Union Conference of the present and past students, which was presided over by Kj Abinash Ch. Gupta, Vishagratna of Dacca, an ex-student of the College.

A large and distinguished gathering was seen. The occasion was conveniently utilized for propaganda for the proposed State Faculty of Ayurved, favouring which, spoke, among others, Sjt. Mrinal Kanti Bose, Mahamahopadhyaya Kj. Gananath Sen, Justice Sir. M. N. Mookerji, Kt., etc.

Kj. Anath Nath Roy appealed to the students present to awake and arise to combat the propaganda against the Faculty and Council of Ayurved.

The President advised all to sink differences for concerted action. He and Mr. Gupta paid eloquent tributes of respect to the late illustrious founder for his sacrifices and services.

A note of despair was discernible in all speeches, which revealed the indifference and apathy of the Ayurvedic community, the people in general, the Press and the Government, to the Question of the Faculty and the Council, which was, on the contrary, confronted with a stubborn internal opposition.

The Officiating Principal of the College referred to its chequered history and progressive stages through the past two decades of its

existence, as also to its prestige in the outside world, and the success of its alumni in practical life.

### Shyamadas Vaidya-Sastra-Pith

The house-entry ceremony was marked by the presence of a magnificient galaxy of men of light and leading. The function was presided over by His Highness the Maharaja of the independent Tripura State. The Maharaja was welcomed in the right oriental style.

A short paper was read on behalf of the Institution detailing the march of progress from the inception. Appeals were made for sympathy, patronage and funds for fulfilling the magnificient scheme of developing the Institution to the fullness of growth

The Principal of the 'Pith said,—"It was the custom of this country to impart education free of charge. Those, who did it, and gave diagnosis and medicines etc. without money, used to receive honours and presents in all social functions, and from this source they maintained their students. These teachers could thus tread the paths of idealism because of these honours from land-lords. The practice of maintaining students with board and lodge in their homes by professors is a custom of Bengal, all her own, and not to be met with anywhere in this vast India. The ancient universities of Nalanda and other places did also impart free education. Even today a microscopic section of the professors are carrying on the ideal. But the Chatuspathi system is fast withering under the weight of reaction of the changed social and financial orders. The incidence of the Vaidya-Shastra-Pith was owing to the realisation of this position by Shyamadasji.

The Maharaja's address read as follows :-

'I am particularly pleased to find this palatial home raised within a short compass of time on the foundation, which I laid with my own hands. Ayurved is peculiarly favourable and congenial to the nature and system of this country. The rural population goes without the advantage of Ayurved for dearth of good Ayurvedic doctors. I confidently believe this desideratum would be removed by the Vaidya-Shastra-Pith. I hope unceasing efforts would not be wanting to follow the ideals of its founder, the revered Kaviraj-Shiromani Shyamadas Bachaspati, for developing this institution into a mighty ideal seat of learning.'

The Viswanath Ayurved Mahavidyalay recently opened an annexe to its house, the gift of the founder Kj. Mahamahopadhyaya Gananath. The extension provides accommodation for eight more beds. A large and distinguished gathering graced the opening ceremony with presence. The new construction required Rs. 25,000 for its expenses.

Sjt. Gananath Sen said, "The new house is designed to extend the activities of the institution, the ideal of which is not merely to revive Ayurved, but also to render it complete in itself to restore it to its pristine glory. Three-fourths of ancient Ayurved of milleniums of years ago are lost, the remnants only being in vogue with vengeance. The large numbers of Ayurvedic practitioners of today in the country are ungrudgingly endeavouring to alleviate the sufferings of the diseased society. Time is arrived, when Ayurvedic studies should be regulated. The demand today is for a band of physicians, who would not only be eminent in the field of Ayurved, but also be competent to hold their own against their confreres of the other sister schools. These purposes cannot be fulfilled, unless Ayurved recovers its lost branches, and Ayurvedic studies are properly conducted, and Government recognizes it. The Hon. Minister promised to secure recognition for Ayurved. Let me hope he will, at no distant date, be able to redeem the stipulation."

Eulogising the Mahamahopadhyaya for his persistent ardour and efforts for securing Governmental recognition for Ayurved, the Minister of Local Self-Govt., who presided, said, "You have immensely helped by preparing a scheme for the State Faculty of Ayurved. It is now ready for release before the public, and let me hope if the statutes of the scheme confront opposition, I shall be able to surmount the same. I am sorry for the unavoidable delay, that is happening in the matter. Rightly it is said that the Ayurvedic studies should be governed by an approved standard of training, syllabus and examination. Ayurved is our own native science of healing. I believe with our efforts, state recognition, and public support Ayurved will be re-instated in her former altitude of glory".

### Mews and Motes.

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### BAD TIMES FOR TWO.

### In the village where nobody dies.

Velke Senice is a village in Moravia where nobody dies. For the last six months there has not been a single death of man, woman, or child among the population of nearly one thousand.

The village normally supports two grave-diggers, who are paid chiefly on piecework.

Now they complain that their living is being ruined by other people's "refusal to die".

They have applied for parish relief until better times".

### Ayurved-Bijnan Parlshad.

On the 16th February, 1936 the Parishad held its 10th session in the Albert Hall Building. Kj. Bagala Kr. Mazumdar, M.A., treated the meeting to an instructive talk on 'Reformation of Ayurvedic medicines'. Dr. Yogendra Nath Maitra and a few others participarted in the discussion.

### Ayurvedic Humanitarian Service.

All the Ayurvedic Colleges of Calcutta responded to the occasion of the recent Lunar Eclipse in an admirable way. They were ready with necessary parapharnelia for medical service to the bathers at different ghats. Besides the colleges, another institution called Swarnamayee Pramadasundari Charitable Dispensary, deserves special mention. The First Aid Ayurvedic Camp, it organised, surpassed all others in elaborate arrangements. Its volunteers guarded the bathers and regulated traffic as well in congested places.

### Ayurved Anusilan Sabha Active.

The Sabha has accepted a resolutiou for sending a publicity officer to Sylhet. Accordingly, Kaviraj Bibudha Krishna Chakrabarty, B.A., Kabibhusan, is to set out for Sylhet next month. He will discuss with the leading men of the place about the establishment of an Ayurvedic Charitable Dyspensary there. He would then proceed to the rural areas, and carry on a lecturing tour enlightening peple on the present condition of the country, and the ways of securing good health. It is also proposed to distribute free medicines and advice among the poor. The inhabitants of the Sylhet district are requested to extend their help and sympathy to this humanitarian mission.

### All Bengal Ayurvedic Conference.

Preparations are in full swing in Berhampore, which is the selected venue for the next conference of the Bengal Ayurvedists. It is handicapped by no creed, and hide-bound by no avowed object. Its doors are wide open for all schools of opinion A representative gathering will liberally meet on a common platform to register opinions on all the burning topics, affecting the Ayurvedic Community. The Maharajah Sj. Srish Ch. Nundy, M.A., is Chairman of the Reception Committee. Men of light and leading belonging to the Municipality, District Board, and Public, are taking active interest in the impending conference as office-bearers, too.

### THE NIGHTINGALE OF THE TWENTIETH CENTURY.

Lady Gertrude Dessie, the Twentieth Century Florence Nightingale, is soon proceeding to the Abyssinian war-fronts with a contingent of British nurses. These English women do not care a fig for the immense destruction of life, and Mission Camps of the American and Swedish Red-Cross by the aerial bombing of Italy. They will soon reach Addis Abbaba for attendance upon the soldiers wounded in the war. The band of these volunteers includes three qualified nurses, and one secretary. Lady Dessie's party numbers among it, forty women, who have been given training in riding, shooting, etc. She has obtained the permission of Ethiopia's Emperor for going to Abyssinia, whose Ambassador in England has made all arrangements for their adventure. Lady Gertrude has her enviable record of service during the last great war. Her name was then sister Mollie. She won as many as twelve medals for her admirable humanitarian services.

## MISS SHANGER SPEAKS IN THE ROTARY CLUB OF CALCUTTA.

Her theme was 'Over-population and Birth-Control'. She referred to the methods of birth-reduction prevailing in America and England, and emphasised the underlying principle of the movement, which was to exempt weak-bodied women from the pains of becoming mothers of numerous children. She also explained the necessity of the 'Control' from the financial stand-point. According to her, the increase of infantile mortality in India is accounted for by the slender health of the mothers. The following are the prominent names among those, present in the meeting:—Gaekwar Maharani of Baroda, Maharani of Coochbehar, Sreeyukta Kamala Devi Chottopadhyay, Miss Naidu, Lady Nilkantha, Mesdames. Rustamji, S. C. Mookerji, S. R. Das, S. Mehta, etc.

Kaviraj Sjt. Sibnath Sen, our Editor has been returned to the Calcutta Corporation in the recent triennial and fifth election as a congressite. We after our hearty congratulations to him and wish him further success in future.

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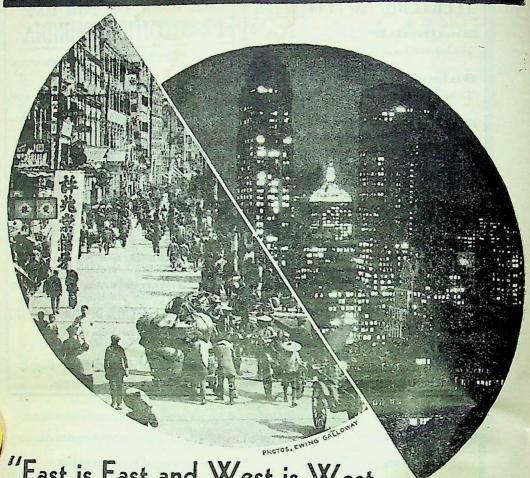
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# A page from the Memories of the G. O. M. of the Ayurvedic World.

(Kaviraj Pranacharyya Haran Chandra Chakravarty, who was preeminently an Ayurvedic Surgeon and breathed his last in full harness at the amazing age of eighty-six.)

"I was born of my parents Late Ananda Chandra Chakravarty and Sundarmani Devi on the 28th day of January, 1849 in the sacred village of pious Sanskrit Savants, named Nakalia in the District of Pabna. My lineage is traced to the family of the great intellectual giant Udayacharyya Bhaduri, who was the famed author of 'Bauddha Bijaya' and 'Kusumanjali.'

I must not have beent more than seven when I commenced my study of Sanskrit Grammar in the school of my late uncle (father's brother) Kashi Chandra Vidyabagish. I continued my studies here for three years, and became, thereafter, a disciple of Late Ram Chandra Vidyabagish. My name became prominent here among the community of students. When I was 14 years of age, my grand uncle Govinda Bhattacharyya established a school, and he secured me as a student thereof through the kind compliance with his request of my revered teacher, Ram Chandra Vidyabagish. During this period, I read Kabya, Literature, and Philosophy.

I approached the great Gangadhar Kaviraj, who was the prince and Savant, and the towering figure among the community of physicians, and was then living in Saidabad in the District of Murshidabad. It was just on the eve of my teens. He asked me to explain the first couplet (Sloka) of 'Bijaya-Rakshita.' I sat at his feet for full four years, CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

At this time the Maharaja of Kashmere sent the eminent and learned Kalidas Kaviraj to the late Gangadhar. His Exalted Highness had desired to establish a seat of Ayurvedic culture and sent his emissary to negotiate with Gangadhar, and induce him to accept the chair in the proposed institution. Gangadhar was then very very old, and declined the offer. Still the said Kaviraj was staying in his house.

In course of discussions on the Medical Science, the said Kaviraj was highly impressed with me at this time, and proposed to my Guru to accept me on a salary of Rs. 500. Gangadhar commanded me to go, but I refused. I was, by no means, agreeable to service life, though the temptation was further enhanced by the assurance of increased emoluments on the expiry of a year.

I then retired to my native village, and plied medical profession for 3 years in the country-side. I was, thereafter, summoned to Calcutta in connection with professional engagements, which fetched me five hundred rupees in the course of a month. I presented my earnings to my late revered father. I could not continue to come to Calcutta due to financial difficulties and selected Rajshahi as my field.

Through the grace of the Mother of the Universe, my reputation spread far and wide within a short time of my advent to my new place. I now accepted numerous cultured students, well-versed in Sanskrit, as my disciples, who requested me to write out a commentary on the Susruta Samhita, as none suitable was then extant. Accordingly I turned my attention to composing my commentary, christening it 'Susrutartha Sandipan.' I am, at present, engaged in preparing a work entitled 'Dristaphala Sandarva.' It has not neared completion till today due to multifarious demands on my time collection, Haridwar

It is this that the wife of Mr. Mackenzie, the District Engineer, was afflicted with heart disease, when he was posted at Rajshahi. My treatment yielded excellent results, which became the means of establishing friendly and cordial relations between the Civil Surgeon of the place and myself. Whenever a dead body was available, he used to give me demonstrations on it. Thus I learned practical Anatomy at first hand, which largely accounts for my lucid expositions of many abstruse points and topics in the commentary on Susruta. I shall ever thank Dr. French for my obligations to him.

It was at the instance of Sir Ashutosh Mukherjea and Mr. Dwarika Chakravarty, High Court Judges, that I shifted to Calcutta in 1924.

Translated by—

Kaviraj Manindra Kumar Mukhopadhyay, B.A.,

Ayurved Shastri.

#### ORIGINAL ARTICLES

### RAVANA'S CONTRIBUTION TO MEDICAL SCIENCE.

By Dr. MR. R. SAMEY, M. D., PH. D.

Ayurvedachari, Bangalore, S. India.

In ancient times, Ravana, the great King of Ceylon, represented the highest achievements in the realm of arts and science. He was undoubtedly a great King, an eminent physician and erudite scholar whose exploits are related by Valmiki in immortal verses. There is no figure in ancient history for whom the Indian today has greater regard and admiration, although his conflict with Ram and his abduction of Rama's wife made his name sometimes an object of terror in the hearts of many an Indian.

It is natural to deify historical personages, and to clothe such beings with powers they never possessed, and generally to give them a supernatural complex, especially relative to their exploits. In the epic Aeneid, the poet Vergil requisitioned services of the Gods on various occasions, and for the principal characters of the epic, the intervention of supernatural beings was a matter of course. Even the abduction of Helen, the wife of Menelaus, was brought about by Venus to satisfy Paris. So it is with Ramayana characters. They always had the protection and assistance of the Gods. In Virgil's epic no subsequent historical records bear out the veracity of his statements; but in the case of Ramayana, we have sufficient material today by which a number of facts can be established.

There can be no doubt, from the evidence, available, that Ravana, the great King of Lanka, was a Brahmin, son of Visrava, by his wife Nikasa, daughter of Rakshasha Sumali, and the grandson of Rishi-Pulastya. Ravana waged war on his half-brother Kuwera, and assumed full dominion over Lanka. Though he was a great conqueror, on one occasion his armies were defeated by Vali and Mandaka and he was taken prisoner by Karthavirya. His forces of Rakshasas of ancient Ceylon however represented an invincible army, and owing to periodic conflicts with Indian hordes, and in order to CC-0. In Public Domain. Gurukul Kangri Collection, Handwar order to

infuse terror, he carried away Sita-Devi. He concealed her in the mountain fastnesses of Lanka, reminiscent of the facts by the present nomenclature of the area in Sita-Eliya etc. in the Newera Eliya district of the island. This act of Ravana afforded an excellent theme for the versatile Valmiki, and even today the exploits of Rama Ravana are sung throughout the length and breadth of India. The infuriated Rama with the help of Sugriva and Hanuman built Rama's bridge near Rameswaram, and the great Indian army crossed over to Ceylon, winning many battles, and rescuing Sita-Devi.

Ravana's chief wife was Mandodari, daughter of a Mayadanava. His sons were Meghanada, or Indrajit, Ravani, Aksa, Trisira, Devantaka, Naranataka, Atikaya. Kumbakarana and Vibhisana were his brothers, and Surpanaka his sister.

The contribution which has been made by Ravana towards medical science was very great. The collection of his books on Medicine alone is said to be seven, popularly known in India as RAVANA-TANTRAM. The following are those which are now extant, or to which reference has been made by subsequent writers on Medicine:

- 1. Kumaratantram.—is a Medical Treatise on the diseases of children. Elaborate reference to Ravana's Kumaratantram has been made by many Indian Standard Medical authors of antiquity like Chakradatta, Vindhurajas, Sukhabodu, Trimall as Yogatarangini, and by Jagunatha under the title of "RAVANA KRITA BALA TANTRAM."
- 2. Arkaprakasam.—This work is also called ARKACHI-KITSA. In this treatise Ravana expounds a new system of treatment by means of Tinctures, and by the distillation of decoctions. It is also called RAJAMARTANDA and in the course of its introduction, it states "RAVANA, KING OF LANKA, RECOUNTED IT FOR THE EDIFICATION OF HIS WIFE MANDODARI, SOON AETER HER CONFINEMENT." It should however be noted that the title of the book ARKAPRAKASA is a Sanscritised form of Arabic and Persian "ARKA," meanning "distilled." It may also be mentioned that the book is available today in India with a Bengali translation by Kaviraj Sura

Chandra Gupta Sastri of Calcutta.
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- 3. Nadiprakasam.—A great treatise on Pulse, written by Ravana, in fact one of the most authoritative works on the subject available in India. It has been edited by Vinayaka Padmakara Joshi, and published by Yadavji Tricumji Achariya in the Ayurvediya Grantha mala in 1912. The Editor quotes a couplet from Janardana, author of Sadvaidya Kousthubha to show that Ravana was the greatest authority on Pulse.
- 4. Udistantram.—Another great treatise on Medical Science by Ravana, King of Lanka, held in great veneration by native Practitioners in India.

There are other treatises attributed to Ravana as revealed by researches into Manuscripts available in the Post-Graduate Section of the Calcutta University, but I have not yet been able to get at them. It must however be admitted and acknowledged that

INDIAN MEDICAL SCIENCE CAN NEVER BE SUFFI-CIENTLY GRATEFUL TO RAVANA, THE ROYAL PHYSICIAN OF LANKA, FOR HIS CONTRIBUTION TO AYURVEDA.

On my recent visit to Ceylon, I satisfied myself that the Medicated Spirits, prepared in Colombo, are based on ancient Simhalese Prescriptions, the authorship of which must be attributed to their great monarch Ravana. Unlike Tinctures and Spirits of alien extracts, Medicated Spirits are based on Toddy, in which decoctions are distilled. The product therefore has all the virtues, one generally assigns to toddy as an excellent beverage.

Owing to various causes, the preparation of Medicated Spirits was neglected in India, so much so that this aspect of the Science was completely lost sight of. It is admitted on all hands that the greatest stumbling block to success of Ayurveda is the want of a suitable medium for the preservation of its wonderful prescriptions. Attempts were made in the past and even to-day by Indian Chemists to preserve essence of decoctions in the form of ARISTAS, ASAVAS etc. but without success. Although directions are given for the purpose in Arkaprakasa, still no attempt has been made to discover and utilise Ravana's contribution in this respect.

As a matter of fact, it was an agreeable SURPRISE to us, the Practitioners in India, to find the MISSING LINK in Ayurveda discovered in Ceylon. The value of this discovery to the Science of Ayurveda is INCALCULABLE, for it is now possible to universalise the wonders of Ayurveda all over the world. Having fully realised the value of Ceylon's contribution to our Science on presentation of Ceylon Medicated Spirits to the 3rd Session of the ALL-INDIA PHYSICIANS LEAGUE, held at Masulipatam on the 10th January, it was unanimously resolved to offer the highest possible recognition for the discovery. Accordingly the sample of Medicated Spirits exhibited was awarded a Special Gold Medal with a Certificate of the First Class, representing the Highest honour, ever paid to a Non-Indian Exhibitor, in the history of Ayurveda in India.

I congratulate the people of Ceylon for the inestimable service they have rendered to Ayurveda, in particular, and to humanity in general for the relief of suffering.

# AYURVEDIC FACULTY AND COUNCIL IN BENGAL.

#### (KAVIRAJ BISWAMOHAN SANYAL)

CALCUTTA.

That state-recognition is necessary to make the culture of Ayurved a success, in the true sense of the term, is admitted by all reasonable men. Yet there is a storm of opposition in Bengal. To-day there should be an honest attempt to find out the reasons behind that.

In the December issue of the Journal of Ayurveda, Kaviraj M. K. Mukherji has tried to throw light on the matter. My uttempt will now be to bring out the salient features behind this opposition. I think, it is high time for the leading Ayurvedic Practitioners of Bengal to come out with their honest opinion on the main issue. Personal motives should be kept aside, for the time being, in order to bring in a renaissance in the history of Ayurveda. () therwise the British Pharmacopia—a pet child of European Capitalists—will, in the near future, oust the Ayurvedic Pharmacopia, in the same manner as the Western Mill Industry has composite Domany Gustalish processed Asia Salara and India.

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#### THE JOURNAL OF AYURVEDA

State-help is sure to help the growth of Ayurvedic culture. But we should know the nature of the help at the very outset. Now-a-days there is a general tendency to disbelieve even the good-intentions of the present capitalistic government. So, no jugglery of words should be used to explain the matter.

I would like to ask two simple questions. And I think, if straight-forward answers to them are given from responsible quarters, the misunderstanding may be removed and a common platform to unite the Ayurvedic Practitioners of Bengal may be made.

Firstly, the general public, sspecially the Ayurvedic Practitioners of Bengal, want to know the real status of the practising Kavirajes, in future, i.e. after the so-called state recognition. There is a strong rumour that the Ayurvedic Practitioners in general will get the status of a Sub-Assistant Surgeon under the new plan. If this be a fact, a storm of opposition is sure to rise. Because, it is not only a question of dignity alone, but there comes the question of ability also.

The M. B. degree-holders, with the backing of the ruling class, have greater opportunities to canvass the products of the British and the European Pharmacopia—they have also the privileged license of doing surgical operations right and left, even when that is not essential to give relief to the suffering humanity. Is that the reason, why they should be ranked higher than the practising Kavirajes? There may be cases of exceptions, but as a general rule, the assistant surgeons are in no way superior to the Ayurvedic practitioners. On the other hand, the suffering humanity of Bengal gets the maximum relief from the Ayurvedic practitioners at a minimum cost. The prescription of an Ayurvedic practitioner, moreover, is very often found to be more efficacious to the inhabitants of Bengal than that of an Assistant Surgeon.

Considering all these facts along with the scientific basis of the Indian Medical Science, one is at a loss to understand why there should be any attempt to place the Ayurvedic practitioners below the rank of the Assistant Surgeons.

So, there should be a clear statement, from responsible quarters, about the status of the Ayurvedic practitioners of Bengal, in the proposed recognition by the Government of the Ayurvedic Faculty.

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My second query will be about the future council. What will be the basis of Ayurvedic study? There is no dispute about learning the relevant subjects of the Western Science of Medicine. But that should be done only to supplement the Ayurvedic study, with a view to make it conversant with the latest scientific researches in the medical world. The special feature of Ayurveda, as a science, should not be ignored.

In order to do that, the proposed council should consist of such men, as are well known for their knowledge of Ayurveda. The text-book Committee and the Advisory Board should be formed by veteran Ayurvedic practitioners of Bengal in majority.

From personal talks with some of the leading Ayurvedic practitioners of Bengal, I have come to this conclusion that, if this suggestion is accepted and if the Ayurvedic practitioners of Bengal are placed in the same rank with the Assistant Surgeons, there will be a smooth sailing. Every well-wisher of Ayurveda welcomes the idea of state faculty but no reasonable man wants to compromise on the main issue.

So, it is for the supporters of the Faculty and Council to come out with honest replies to the above mentioned questions.

### LOOK HERE ON THIS PICTURE AND ON

THIS.—Shakespeare

BY

DR. G. L. DESHMUKH, M. B., B. S., BOMBAY.

- 1. Constipation! Pooh! Order out a sweet scented pleasant paraffin emulsion, T. D. S. before meals and there will be no flatulence discomfort and cunni. Effervescent draught is often cheerful.
- 1. Why not study osmosis in the intestinal tract and put in such diet as will retain as much moisture as is essential to prevent the formation of hard scybala of bran, fruits, simply restricting oils and fats, adding roots, starch or cutting out or increasing proteins. Won't physics help in place of materia medica? Can tonics be combined with public Domain, Gurukuk graph collection Hard training?

- 2. Tonsils, adenoids, nasal polypi etc. are a source of infection, undergrowth, degeneration and deterioration. Radical operations are the best to cut off this factor.
- 3. A police station is a depository of thieves and pick-pockets and the depository holds all the night-evils in its lock up to be put up for justice. Take a bacteriological swab from behind the tonsils, from oesophagus and larynx (by oesophagal bougie and laryngoscope) and from before the tonsils, from anterior and posterior nares and from vault behind at the level of Eustachian openings, examine under the microscope and note. Tonsils, adenoids and conchae are doing the work of the police station. Dirty habits of the parents, servants and teachers imitated by the children are handed down as a bad legacy which needs correction and thus the body sentinels need to be relieved of their unnecessary overwork of keeping the body from the inroads of bacillus coli (use of paper for tropical stools, pilgrim baths in Kshettra rivers), Streptococci haemolytic (causing anaemia), staphylococci (causing gingivitis, pyorrhœa, transmission of ascaris lumbricoides eggs and a ton of other contagious and infectious material, e.g. gonococcal ophthalmia). Lacrimal sac, caruncula lacrimalis and Krause's glands which, if not careful on their duty, develop, dacryo-adenitis, cystitis, coryza, catarrh, improper naso-lacrimal duct drainage. Lymphatic tissue is put as a tag but has a work relegated to it. More than that, some endocrine hyper or hypofunction gives rise to detention or retention of these infantile protectors of the body and their offence in later life giving undergrowth, underdevelopment and inconvenience calls for an operation.
- 4. BLOOD PRESSURE RISES—may give pain in right shoulder, suggest heart attack, spasm of coronary arteries, angina pectoris (does angina cause hemiplegia after unconsciousness and fall), may give rise to an embolus or thrombus. Where can it come from (?) Spasm of coronary won't let blood remain in their lumen. Heart is full of blood in angina. Pathology of angina borrows on some heart debility, degeneration, or syphilitic ravages and is not an entity quite distinct. Is it high tension, ischaemia, neuralgia or all together, for no one single item is present in all cases. Whatever it be, give nitrites. Angina is rarely fatal but is a torture regular, throtling, as it means, attack now and then during life. Try to use blood pressure lowering drugs and injections. Nitrites depress respiratory centre (asphyxial-nitric oxide, haemoglobin and haemoglobin by nitrites in toxicin doses), kannot collection Handwall and haemoglobin by nitrites in toxicin doses), kannot collection Handwall and haemoglobin by nitrites in toxicin doses),

lowers blood pressure and arterial tension, dilates peripheral vessels, relieves angina

- 4. Why not give nitrifying bacteria to enter the intestines, utilise nitrogen wherever found (nitrituria), turn ammonia of meat diet into nitrons and nitric acid which in their turn may join Sodium, Potassium of vegetables and food and form nitrites. Won't this prevent attacks of angina pectoris? If nitrifying bacteria attached to seed and roots can draw on nitrogen of air and feed a plant, won't they as intestinal flora save animal kingdom and man from the throttling misery? By hydrocyanic acid, asphyxia and action on respiratory centre give Co2 loaded blood, as it prevents tissues from taking up O2. Heart stops in diastole as by nitrites, Bloodpressrue is lowered as nitrites act directly on muscle. Nitrites act on heart muscle and that of arterioles flushing heart with blood. Liegeois M. Raynand's diseace or intermittent clandication is anaemia tingling and ulcers, i. e. angina of periphery excited by some disturbed metabolic factor (flatulence causes angina pectoris). Pupil dilated (nitrites cause dilatation of pupil, quick pulse-no change of force of beat) but prussic acid is deadly poison and paralysis of cord, cyanohæmatih formation, dilatation of pupil are seen before death. Nitrites are excreted in urine, cause glycosuria HCN is excreted in urine as sulphocyanide. It reduces temperature like nitrites. Nitrites and hydrocyanic acid are used in small doses and relieve man from unbearable suffering; former saves from heart misery and the latter from angina abdominis or colic. Raynand's needs diffusible stimulants. Shock is prominent in all. Why not study the factor which upsets body equilibrium in angina pectoris, abdominis and peripheral by less toxic mineral, vegetable, organic or dietetic taeatment, simple to handle and use and safe in place of powerful drugs-nitrites and hydrocyanic acid in toxic doses-and need simpler treatment, viz. emetics, fresh air, and artificial respiration, Arabs used Kishmish Kawab and Ayurveda employed Bhringaraj.
  - 5. In cases of nervous break-down, brainfag and debility, give some tonic—Phosphorus, Calcium, Nux Vomica, Formates and endocrine tonics.

Note that Indole, Skatol and other intestinal gases give distention, sweating discomfort of hands and feet, prostration (effects observed in chronic poisoning by carbon disulphide and sulphur dioxide so often used for industrial purposes). Constipation takes its toll by: causing stiffness of mape and back muscles, anorexia,

pain, often increased by excess of tea or alcohol. Latter affects frontal part as well. Curds prepared in aluminium pot are useful for hyperchlorhydria. I wonder if aluminium can be the offending mineral, in such small quantities as to cause above symptoms as mere boiling in aluminium vessel may allow of its being carried into the system with water so boiled and ingested.

6. Piles, fistula, are chlorectal abcess. Injection of various drugs, Quinine, Alcohol, Carbolic acid, oil—above all, operation are radical cures.

Staphylococci, coli or any organism effecting entry, causing disease or suppuration, come out by another opening by burrowing. General treatment to correct over-worked liver and attacking the site of disease through the outer opening inwards will often give good results.

#### **NEWS & NOTES**

#### DOCTORS UNDER JUDGMENT.

THE world smiles at doctors when it is well, and calls them in when it feels out of sorts. It has apparently always done so. A little anthology just issued (For and Against Doctors, Compiled by R. Hutchinson and G. M. Wanchope, Edwin Arnold, 7/6) justifies the well-known remark of CHARLES L. DANA that "all the real, solid elemental jests against doctors were uttered one or two thousand years ago." All the ages have professed to disbelieve in them; all have used them when there was something for them to do. Among the first extracts in this collection is the old Tamil saying that "he who has killed a thousand persons is half a doctor" and near the end is found Sydney Smith's "The Sixth Commandment is suspended by one medical diploma, from the North of England to the South." This easy form of humour seems to have done the nations a lot of good, and to have hurt doctors not at all. Men must grumble at something, and to grumble at doctors perhaps is to be classed with grumbling at wife or weather, which also take no notice. Not that all doctors are blind to what is going on about them. But they have their code of conduct, and in that they find protection and solace. As MISS JOYCE DENNIS delightfully puts it, "of course CC-0. In Public Domain. Gurukul Kangri Collection, Hariewary body

knows that Doctors never say anything unkind about each other, it is part of their Unwritten Law and a sore trial to nearly all of them. The only person to whom a Doctor can say exactly what he thinks about another Doctor is his Wife. That is why practically all Doctors are married." It would seem that another anthology is called for, not of what doctors' wives have said (they have said little, anyhow in print), but of what they have thought and felt.

Some one, perhaps VOLTAIRE, has likened the art of war to the art of medicine, "murderous and conjectural", and ECCLESIAS-TICUS uttered the imprecation "He that sinneth before his Maker. let him fall into the hands of the physician." Suffering was the consequence of sin, said the Hebrews of that time, which is not very different from the most modern doctrine. But it was hard that the Talmud should say "The best of doctors is ripe for Hell." though to be sure anyone to-day who studies the old processes and doses will be inclined to agree. The sweetened water with which half the world is supposed to be medicined to-day, and probably most of those who pretend illness are medicined, may be a piece of harmless humbug (except in so far as healing faith goes with its swallowing), but it is Paradise compared with the terrible concoctions the world swallowed for centuries. the surgeon of the comedies and pantomimes who answers a call with saw in one hand, chisel and hammer in the other, and a couple of knives between his teeth is no great parody on the mediaeval surgeon who trusted mainly to strength of arm and knew no anaesthetics. Even so, surgery of old could do things that it cannot do to-day. For is there not a Greek inscription about the wise servant of Aesculapius who cured a dropsy by cutting off the sufferer's head, holding him upside down to drain, and sewing it on again?

Yet doctors can afford to be cheerful about it all. For if pointed to with the finger of jest, they are wanted when no one else is wanted, and from earliest times they have been important enough to be observed and studied. Of admiration there has been no stint; but as admiration is seldom the cause of wit and humour, an anthology to be bright (as this is) must go to the other kind of comment as well. Nearly two thousand years ago a jesting Greek could write Domain Gurukul Kangri Collection, Haridwar

Yesterday the Zeus of stone from the doctor had a call, Though he's Zeus and 'though he's stone, yet to-day's his funeral.

But HIPPOCRATES, himself a doctor, had written centuries before that "a physician who is a lover of wisdom is the equal of a god," words that have been a comfort to the profession ever since. enabling them to ignore those others "and had suffered many things of many physicians, and had spent all she had, and was nothing better but rather grew worse". India makes her contribution to the book in a few quotations; among them CHARAKA'S "those who sell the treatment of disease as merchandise gather the dust and neglect the gold," and the Brahmanic text "honour a physician before thou hast need of him." Social values have changed since the day when the East India Company engaged its first doctor to dose its sailors and cut the hair of the men employed at the docks, and in an age that according to some is losing everything of the decision that makes for greatness. It is encourage ing to learn, from MR. E. F. BENSON, that there is still hope since "doctors are the only autocrats we have left," while doctors for their part should be encouraged in their researches by the observation, in The Comments of Bagshot, that 'it is a solemn fact that the discovery of a new disease immediately creates a demand for it."

# THE WAY OF THE WORLD BAD TIMES FOR TWO.

IN THE VILLAGE WHERE NOBODY DIES.

Plague (By Mail): Velke Senice is a village in Moravia where nobody dies. For the last six months there has not been a single death, of man, woman, or child, among the population of nearly one thousand.

The village normally supports two gravediggers, who are paid chiefly on piecework.

Now they complain that their living is being ruined by other people's "refusal to die".

They have applied for posishin relievely the their their their

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#### 1936.]

# BOYS OUTNUMBER GIRLS BIRTH RATE.

STATISTICAL OFFICER ON CALCUTTA RECORD.

Are more boys being born in Calcutta than girls?

The Statistical Officer of the city Corporation replies in the affirmative.

He tells the Associated Press that 1115 more male children were born in 1934. There were 25,717 births in 1934 and 34,357 deaths, while the total number of births in 1933 was 26,045 and deaths 35,175. Of these, infantile mortality was responsible for 5,373 deaths in 1934 as compared with 7,144 in 1933. While to a casual student of Statistics it would appear that the birth rate is much less than the death rate from year to year, some 'cogent' reasons can be given, according to the Statistical Officer for the lower birth rates in Calcutta.

The first reason he puts forward is that it appears to be so because of the predominance of males over females in the city, a fact—which he considers to be true of any big city in any part of the globe. The number of permanent residents, who look upon the city as their home, is certainly not more than 300,000 and probably not more than 25 per cent of the local population. The immigrants to Calcutta are almost always found to include more males than females. Moreover they stay in a city for comparatively short periods. A sex constitution of such nature would inevitably result in the lower birth rate in Calcutta which with its suburbs has just over two males to every female. The age and sex constitution of the female population of the productive age is of such a nature as favours a lower fecundity. Again females here are sent to the native villages to give birth to their children.

The pressure of population rather than the increasing density of population is also exerting a direct check on the birth rate.

The last and most important reason for the lower birth rate in the city is imperfect notification of births.

"Personally speaking," says the Statistical Officer, "I should regard this factor as a very important one. Illiteracy, negligence and conservation popular feet to be carediofor arthurs there appears no

accurate way of estimating how far the lower birth rate in Calcutta is due to the increasing inaccuracy in the recording of birth. The rousing of public consciousness is the most essential thing that may strike at the root of all evils" he concluded.

# THE WORLD OF DOGS. LIKES AND DISLIKES.

CARE IN HANDLING STRANGE DOGS.

By PHILOKUON.

(Of the Tail-Waggers' Club.)

Dogs in the course of untold centuries have come to regard man as a superior being, whose will has to be obeyed. They will attach themselves to him with a fidelity that is touching, assuming a protective attitude that may lead them to overcome their natural fears. Sometimes they show extraordinary restraint in the most trying circumstances. We have to remember, however, that they may suffer from nerves, just as we do, and that under the stress of irritability they may so far forget themselves as to bite the person they have been trained to look upon as a god, Some, we know, are of a surly temper that bids us beware how we handle them, but the vast majority are dependable enough unless they have been soured by ill-treatment. The dog that is tethered to a chain most of the day cannot be expected to be amiable, and at the other extreme we have those that have been spoiled by excessive petting.

### ASKING FOR TROUBLE:

I have been in close contact with dogs since my childhood, and have owned several hundreds, yet never once has any attempt been made to bite me except by a nursing mother that objected to having her puppies touched, and by one or two when I have been judging at shows. The explanation in all probability is that I have studied their temperaments and trained them to be used to handling under all sorts of conditions. When they are being fed, for instance, they are patted and played with; sometimes a bone is taken from them temperaments, conditions.

They have their little idiosyncracies that should be borne in mind. Most dogs dislike very much having one's face pushed closely to theirs, and I am horrified when I see strangers doing this The subject has been brought to mind by a case that was reported the other week. A girl, visiting her barber, tried to kiss his dog and was bitten for her pains. On bringing an action against the owner in the Country Court she was awarded damages. Such an act seems to have been asking for trouble, and I should never dream of doing anything of the kind to a strange dog. Never try to force your attentions on a dog you do not know until you have gone through the customary prelimineries and he has responded by a wag of the tail.

#### ON BEING STARED AT:

One day our dog was lying quietly on the floor of a hotel lounge when, without any introduction, a lady sat down by him and began to play with him. It was a dangerous thing to do, and would have been resented by many. He looked up to us inquiringly as though asking if it were all right. On being reassured, he responded to the advances. Neither dogs nor horses care to be stared at in a fixed manner, especially if one's face is close to them. There are times, too, when they want to rest, and are not in a mood for being pulled about. As they grow older they become more crotchety, and are apt to object if they are not left alone when they wish to be quiet. One can sympathise with them.

#### THE FEEDING OF DOGS

By Philoquon

So many strange requests reach the headquarters of the Tail-Waggers' Club at 58, Mark Lane, London E. C. 3, that one needs to be an Admirable Crichton to answer them all satisfactorily. A letter came the other day from a lady who wanted information about the constituents of different foods—the proportions of carbohydrates, fat, proteins, calories and vitamins by means of which she would be able to choose the perfect diet for her dog. One can only say that the results of scientific research into food values are generally available and that of the top of th

Is not this lady proposing to take too meticulous care over the welfare of her pet or pets, whichever the case may be? After an experience going back many years, I have come to the conclusion that feeding dogs is not an intricate matter entailing as fund of scientific knowledge. In the ordinary way meat, biscuits and meals give us a balanced dietary, in every way suitable for the canine needs and there is no necessity to go beyond them, except that one would recommend the use of certain vegetables several times a week for their action on the blood. Greyhound trainers often pin their faith to leeks using these vegetables freely. Onions, carrots and tomatoes are all wholesome, and breeders of valuable puppies sometimes give orange juice.

In a sense, a distinction may be drawn between show dogs and those that are kept merely as domestic pets. In certain breeds of the bigger kinds, size is esteemed, adding to a dog's chance of success in the show ring, other things being equal. Puppies of this description receive a forcing diet, containing a lot of meat marrow, solidified blood, eggs and milk, and some of the drugs that are supposed to be rich in vitamins that help to form bone. It is an expensive hobby when the dogs are young, though in adult life a normal diet meets all their requirements. Breeders aim at getting puppies with strong bone and free from any tendency to rickets. For this purpose, few things are better than cod liver oil and substances containing plenty of lime. Sunlight and fresh air, too, are essential.

Most of my readers are concerned with domestic dogs, and to them I would say that any plain, wholesome food will be sufficient to keep them in the best of health, plus sufficient exercise. The plainer the better for the canine digestion, and it should be given in such quantities as to get the dogs into good condition, which means being neither fat nor thin. Perhaps more are overfed than under and no doubt many are allowed dainties that are by no means good for them. Then they get obese and sluggish and are in the right state to contract asthma, eczema and other complaints incidental to improper feeding. Not only do many receive the wrong kind of food but too much as well. My own dogs have always thriven on one meal a day, but if you consider that to be inadequate, let the first meal be just a snack of biscuit, and give them the substantial one in the evening.

#### NO AGE LIMIT FOR THE INTELLECT.

Forty-five years ago Mascagni composed his immortal opera Cavalleria Rusticance. Now at seventy-one, when most people strike the balance of their lie, he surprised the world with his latest masterpiece Nero, an opera so full of tunes and so intensely dramatic that it is hard to visualize its composer as an old man. He did more than that: in spite of his age and lifelong habit, he changed his way of life completely while he was working on it. He gave up his sumptuous apartment and moved to a modest hotel, where he slept during the day and composed at night.

Mascagni's example is not an isolated case in the history of music. Verdi created his greatest masterpieces at a very advanced age. He was seventy-four when he wrote Othello and eighty when he composed Falstaff. His famous Ave Maria was written on the eve of his eighty-sixth birthday.

Geniuses may generally be classified in two categories: those who mature early and those who attain full development at an advanced age. Personalities like Goethe, who wrote Goetz von Berlichingen at twenty-four and completed his Faust at eighty, are most unusual in the history of mankind.

Physicians tell us that a man is "as old as his arteries." If this be true, Titian, the great painter, must have had wonderful arteries, for he was ninety-eight years old when he created his great historic picture *The Battle of Lepanto*.

In the history of the French Revolution we read about a certain "Jacob the Patriarch," elected deputy to the National Assembly at the age of one hundred and twenty years, who enthused his contemporaries with his incomparable energy and modernistic ideas.

The best known youthful old man in our time is George Bernard Shaw. At thirty he was utterly unknown and according to his own statement he did not earn as much as twenty-five dollars between his twentieth and thirtieth years. Alfred Tennyson's literary glory began after he had crossed the fifty line. At fty-five he wrote *Enoch Arden* and sixty-six his first play.

In the economic field there are many old men who are anything but consumed with age. Henry Ford continues to accumulate millionscin repite to make seventy two years and Montague Norman

governor of the Bank of England, still has no rival as a financial expert. The late Commodore Vanderbilt amassed most of his fortune between seventy and eighty.

Examples of creative power at an advanced age are particularly numerous in the field of literature. Pirandello, the winner of the last Nobel Prize in literature, was as good as unknown at fifty. Between fifty and sixty he wrote most of his remarkable plays and his genious seems to have attained full development only now when he is approaching eighty. At sixty-nine H. G. Wells gave us his Experiment in Autobiography, considered by most critics his best book. Looking back into the past we find that Daniel Defoe wrote Robinson Crusoe when he was sixty and Cervantes his Don Quixote at fifty-eight.

Walter B Pitkin's Life Begins at Forty was a best-seller last year. Now an American professor has come out with a theory that man attains full development of his aptitudes at forty-seven and a half. However, we doubt whether there is such a thing as an average age in the realm of the mind, or an average intellect or brain.

At the age of sixty-seven, Hindenburg assumed the command of the forces operating on the eastern front in the world war and won the battle of Tannenberg. In every walk of human life we find plenty of examples that there is no average age for talent and that generally speaking, a man's energy and creative power depends much less on the age than is usually believed.—By H. Harvey-Day, condensed from "Kolnische Illustrierte" (Cologne).

#### FENCE AND BE FIT.

Tennis enthusiasts hail the cold season with delight, and clubs—and rackets!—are once more in full swing. But many of us have not the advantage of living in a district where there is a club, and have to spend several months of the year in remote spots without seeing a tennis court. We regard that ever-increasing middle-aged spread with dismay, and talk about doing physical "jerks" to get rid of those unwanted pounds, but would prefer some more exciting form of exercise.

It is a pity that the art of fencing is not more widely practised. It is one of the finest exercises, physically, mentally, aesthetically and CC-0. In Public Domain. Gurukul Kangri Collection, Handwar

it has many advantages over more popular sports. It can be practised at all seasons by both sexes and by people of all ages, in or out of doors, day or evening. The initial outlay is comparatively small. A large area is not required,—the usual stone-flagged verandah of the average bungalow is excellent, or a room 18' × 8' will suffice. One opponent only is necessary, and is all that most people will ever manage at a time, in spite of the thrilling cinema episodes where the hero fences with half-a-dozen villains simultaneously.

Fencing develops quickness and a co-ordination of brain, eye and muscle, it develops balance and poise, and exercises the muscles without due strain. This strenuous and pleasurable exercise keeps one fit and slim, gives one the thrill of combat without its dangers and horrors, and keeps one alert and stimulated. It increases force and speed, it is the science of movement. Mentally, it promotes quickness of decision, you have a fraction of a second to divine your opponent's mode of attack. It is a concentrated battle of iron and steel, and the tonic effect of five minutes of such intense struggle is amazing.

Perhaps its most general appeal will be on the grounds of romance. It is bound up with the days of chivalry and romance, its origin lost in the mists of antiquity. It is courtly and picturesque and there are few who cannot be thrilled at the sight of skilful sword-play. It figures in the syllabus of many large public schools, and has a prominent place in the curriculum of most dancing schools. It is recognised that no other sport is so useful in giving that litheness and grace so essential to their pupils.

If a skilled instructor is not available, one needs a good instruction book and an interested friend. The apparatus required is very little. Various types of weapon are employed, but the foil is the basis of all. This is a light weapon of which the point only is used. Later, one can advance to epes or sabre. A padded jacket and a gauntlet glove can be improvised, so that all one need buy is a foil and a mask, which can be bought at a sports dealer's for less than Rs. 15.

So, rally round, young and old, get your masks and foils, and this winter, fence and be fit—M. G.

#### HOW TO ASCERTAIN A VENOMOUS SNAKE-BITE?

(BY SISIR KUMAR CHANDA)

So far snake-bite is concerned, I should like to confine myself only to venomous snake-bite, inasmuch as bites of non-venomous snakes do not as a rule affect the system. In our snake-infested country, as soon as a man is bitten by anything unseen, he at once apprehends that he has been bitten by a snake and much uneasiness is caused thereby. It has often been observed that mere suspicion of snake-bite so seriously overmasters the mind of the patient that it finally costs his life by reason of heart failure. The surest signs and symptoms of virulent snake-bites are therefore matters of grave importance. Some of the surest signs and symptons of virulent snake-bites are given in a snap-shot below.

As soon as a venomous snake bites a man, the whole of his system becomes at once shocked with a peculiar thrilling sensation. The hair of the patient stands on end. The second stage is marked with a profuse perspiration of the patient. The third stage is characterised with an attack of the organ of hearing. The fourth stage is manifested with a shivering sensation and the fifth stage is marked with belching of the patient.

Besides the above-named symptoms, other symptoms briskly develop and those are marked with paralytic tendency of the tongue of the patient. The patient cannot make a free use of his tongue. His tongue becomes dry, rigid and therefore less pliable than before; consequently, he cannot speak distinctly. His voice becomes choked. Next to this, the patient feels an excruciating pain in the heart. The heart, while thus aching, makes the patient thoroughly restless. The visual organ of the patient then becomes greatly affected and he cannot see his own image either on a mirror or in water. The next great virulent symptom of poisoning is detected with the crimson colour of the eyes of the patient. The patient cannot keep his neck erect, his shoulders stoop down and he does not get strength enough to stand upon his legs. He is seized with dire uneasiness. The part of the body, where the snake bites, is in some cases marked with a deep black colour like that of a ripe black-berry. The teeth of the patient become black when he is under the fullest control of poison. The complexion of the patient naturally fades public bodes ressult bean pation attended totally

afflicted with a death-like trance. The patient begins to excrete saliva and gradually the sign of asphyxia develops in him. Apart from these things, the lower limbs of the patient become greatly paralysed. A sort of nervous exhaustion overmasters the patient. At this stage it is very often observed that contraction of muscles takes place and the body of the patient becomes rigid and the eyes are turned upwards. It should be stated here that the above symptoms only appear when the venom is allowed to have a wide circulation instead of keeping the venom stagnant by means of ligatures, timely placed, some inches up the place actually bitten by a snake.

Save and except the signs and symptoms enumerated above, the following steps by way of experiments should be taken in order to ascertain the other most important nature of a virulent snake-bite, especially when, immediately after the snake-bite, poison is kept stagnant by means of ligatures timely placed.

Firstly, the place of bite should be very carefully examined. This local examination may very conveniently be performed with the help of a strong electric torch light focussed upon the bite after removing the patient in a dark room. If in the course of such an examination we find the place of bite dotted with a colon sign, we may almost infer for certain that those two points have been caused with the venom dealing teeth. this, a venomous bite is often observed in four fine points. The distance of the signs, of course, varies with the size of the snakebiting. All the above observations are with respect to one bite only, if there are repeated bitings in those cases, each bite will show us the points as given above. If on local examination it appears that there are more than four points caused in one bite, we can almost for certain infer that the reptile is non-venomous.

Secondiy, a non-oxidised pure copper foil should be placed upon the spot of bite. In case of a venomous bite, the touch of the copper foil will become unbearable and the patient will not allow the same to be repeated. In the absence of a copper foil, the inner substance of an onion or a fragment taken out of the bark of a 'Jika' tree placed upon the sopt of bite with the result that the patient will be subjected to similar complaints.

Thirdly, the blood of the patient should be taken from or nearabout the place of bitaly karylsing a local vincision. In case of

a venomous bite, attended with the actual impregnation of a lethal dose of poison, the red corpuscles, inherent in normal mamal blood, are broken down (haemolysed) thus giving the blood a darkish tint.

Before finishing, I should like to say that at the time of local examination proper care should be taken for finding out if a tooth-end is adhered to the place of bite. If any such thing is found, it must at once be taken off by means of tongs and burnt down. It must be burnt down, else it may prick into the body of others and thus cause a fresh danger. The importance of taking recourse to this process is essentially necessary inasmuch as if the tooth-end is allowed to remain in the injury, fresh poisoning may occur on account of the circulation of the poison in the system that may remain in the hollow of the broken tooth.

#### THEY LIVE TO-DAY

Archibald Rutledge writes, in effect, in, "Nature Magazine" (Wash-ington) as f llows:—

What we call human charm is a very subtle and intangible thing, elusive and complex. It has always seemed to me that vitality is one of its essential characteristics; not so much display of intense animal spirits as a keen awareness of life, a consciousness of the value of today. By disposition one may be gay and volatile, or reserved and quiet; each may manifest to an equal degree the immediate enthusiasm that suggests an appreciation of the value of the thing we call life. Charm seems to be determined by the way in which we take life, and there can be no charm when one who has the high privilege of living takes it as a sentence of death.

Thinking on this matter, I have come to believe that for any one to dwell too much on either the past or the future is almost fatal to personal attractiveness. To live in the past is almost surely to grieve for the joys that were or might have been; and to live in the future likely means to fear. Only today is really ours: and because that is true, we should make everything of it. Don't charming people always seem to be living today as if it were the whole of life, and as if they intended to make the most of it and to make their friends enjoy it also? Yesterday sleeps; tomorrow sleeps; only today is awake, and we ought to be awake with it.

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All this matter is a very human problem; and we often cast about to see how it is handled in the general course of nature; I mean, have the humbler orders of creation apparently solved this problem? If so, can we so imitate their behaviour in a reasonable degree as to secure for our own lives that beauty of vitality that comes from an anticipation alike from the too haunting past and the too dreaded future?

One afternoon I was deep in the pineland wilds of my plantation when I saw a buck and a doe come stealing out of a fragrant thicket of greenery. While I was watching these wild children, thinking how perfectly they belonged to that setting, the stillness was rent by the terrific blare of a gun at close hand. A roaming pineland hunter had waylaid the deer and had shot at them. Judging by the way they ran, I could see that he had not touched them, but he had scared them, almost to death. These hunted wild creatures have a very definite idea of the meaning of a gun; and through long years of observation I have come to a conviction that they understand the significance of death.

Well, these two deer vanished; but I walked a wide arc in the sunset woods, and a half-mile away came upon them quietly feeding, returned to joy and security in their beautiful dim haunt. What made me think was their swift recovery of joy and serenity. It was not that they had not known the degree of their peril. It was not that they had forgotten their danger. But the mere life of the moment meant so much to them that they chose to forget what was past and likewise they refused to be clouded by a dread of a recurrence of their danger. One of the most heartening things in all nature is the power of wild things to recapture their equanimity. Even after the most thrilling crisis their poise swiftly returns. If a man is shot at in the woods, it may take him months or years to get over his fright; and his experience will be as much the main topic of his conversation as their operations are to some who have undergone them.

I suggest for us a swifter recovery of joy as one of the certainest ways by which we can increase our vitality and therefore our charm. We make great preparations for joy—a joy that we hope to realize in some distant future. In Nature I find that wild things catch the joy of the moment; not because they have reasoned out the uncertainty of life, but because they act from instinct—that dim infallible prescience that is both swifter and surer than logical wisdom. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

As regards the keenness of all their physical sense, wild things are infinitely our superiors. Their awareness is amazing. They are great lovers of life; not yesterday's or tomorrow's, but today's. Much of their capacity for happiness comes from their sane behaviour yesterday. They always take ample time to rest. We rush so much that when we stop, even to gasp, we are afraid of being accused of leafing Nature's children relax regularly every day; and that not only affords them enjoyment but prepares them to accept gracefully whatever may come. Immediate adaptation to new circumstances is in itself a manifestation of a kind of genius for living.

As a rule we suffer most from the things that never happen. Rarely indeed is one of us faced with a situation of immediacy with which he or she cannot go through. But what man or woman could survive the disasters that he or she imagines?

We often say that hopes deceive us, sometimes they do. But for my part, I have found fears to be far worse liars. Most fear, especially of the future, should be crushed on the threshold of the mind.

Once, after a rare and terrible snow-storm on my plantation, I caught more than a hundred half-frozen wild-birds and brought them indoors, liberating them in the huge old ballroom that occupies one whole wing of the house. I built up a roaring fire. Then I cut some holly trees, laden with their scarlet berries, and leaned them against the wall. In a little while, my visitors thawed out, forgot all their troubles, began to feast on the bright berries, and to favour me with a marvellous woodland symphony. Flying delightedly from the trees to the ample hearth, they would bask in the ruddy firelight and preen themselves only to return to revel at their banquet. Chilled momentarily by the storm, they swiftly returned to their vitality, to their natural joy, which transformed them from shivering refugees to charming guests. They taught me that fear is a false god; and that, while we cannot be always rejoicing, the present is the time for it. Fear seems to act as a hindrance to all virtues, lowers vitality, and appears almost akin to guilt.

Yesterday, that far silent land in memory's moonlight fair, should be remembered only for the beauty and the happiness that we once found there; tomorrow, that veiled country cannot be CC-0. In Public Domain. Gurukul Kangri Collection, Hardwar

entered, even by the most penetrant imagination. Nature's children are neither idle dreamers nor sad visionaries. They live today; and by so doing remain sane and joyous, loving every breath of life they breathe. Perhaps, in some sensible degree, we might wisely imitate them in their enjoyment of life as it is.

### A GOLD MEDAL

With a certificate of Merit, will be awarded to the best writer on "Filaria, its treatment and cure." The article is welcome from all classes of people, may he be professor, student or a practitioner and should not exceed 800 lines,

The article must reach on or before the 25th May 1936 the undersigned under registered cover.

SECRETARY, RECEPTION COMMITTEE,

5TH SESSION, B. & O. PROVINCIAL HOMEOPATHIC CONFERENCE,

Dinapore Cantonment,

#### OBITUARY.

DR. K. M. NADKARNI Passes Away.

A WELL-KNOWN MEDICAL JOURNALIST & AUTHOR.

We regret to record the death of Dr K. M. Nadkarni on 14th of March 1936 at the age of 72 at his residence at Dongerkey, Mangalore (S. K.), South India, Dr. Nadkarni was ailing for a long time from hemiplegia, asthma etc.



Dr. K. M. NADKARNI Passes Away.

Dr. Nadkarni belonged to a respectable Saraswath well-do-do family, and was highly connected, being the nephew of the late Dewan Bahadur Naimpally Shiva Rao and first-cousin of the late Dewan Bahadur N. Subba Rao of Mangalore. He was educated in the Government Medical College, Madras, Govt. College, Mangalore. Presidency College, Madras and from boyhood he was of a religious bent of mind which developed into his taking practical interest during his youth even as a college student, in the teaching of Sanatana Dharma and activities of the Arya Samaj, and then in Theosophy about his middle age besides his professional duties. Being a God-fearing man, his object in life was not money-making either by large private practice or by indiscriminate publicity work during the palmy days of his life. Even when he had good offers of fat jobs in the Medical and Sanitary Departments, he declined them with the higher objects of serving the Profession by his jour-

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nalistic and publicity career. As he had his training in the Western System of Medicine (Allopathy) and as he was a man full of adventure and spirit, he dared single-handed, even when organisations like the Bombay Medical Union and the Grant Medical College Society of Fombay had not succeeded, to found and edit the pioneer Medical Journal in 1892 in Bombay, styled "The Doctors' Magazine," when there was not a single Medical journal in the Western, Central and Southern Presidencies. In the year 1893, he again founded independently another bulkier Medical journal in Bombay in slightly different but improved lines, styled "The Indian Medico-Chirurgical Review" which he ably edited jointly with Dr. Sir N. H. Choksy of the Bombay Medical Union, with topics of medical politics and discussion of the grievances of non-official and subordinate medical officers, to fight the virulence of race-interests and vested rights of the I. M. S. and warrant Medical Officers of the day. Both these journals had high encomiums from the British and Foreign Medical Press. In 1894 he established the "Medical" Circulating Library" and the 'Foreign Magazines Supplying Agency" in Bombay which also were well patronised by the Profession. Thus he was the pioneer Medical man to found the above journals and other activities.

He took extraordinary interest in the science of music, contributing several articles from Madras and Bombay to Indian and Foreign periodicals on the science of music besides Medical, and had even founded a society in Bombay under the name and style of "Arya Gayana Rakshaka Mandali" whose members included savants of all Indian communities. He was the first West Coast Saraswath Brahmin to be elected a Fellow of the Incorporated Society of Science, Letters and Arts, London; Member of the Chemical Society, Paris; Member of the British Pharmaceutical Conference, London, in recognition and appreciation of his contributions of Medial and Scientific articles to Foreign journals, and his independent pioneer medico--scientific journalism and publications in Western India.

In 1902 he again started in Madras and ably edited a monthly journal "Indian Health" treating of Medical, Sanitary and Hygienic subjects. This journal was also premier medical monthly of the Madras Presidency.

Besides the above journalistic activities carried on against great financial and domestic odds Dr. Nadkarni, was the author of not-

able works on Western and Eastern Systems of Medicine. Even when there was an overwhelming demand for the second editions of his works "Essentials of Modern Treatment of Diseases," the "Practitioners' Clinical Referee," the "Wall-Chart of Health and Hygiene" dealing in the Allopathic System, the great patriotic upheaval in Bengal-during the Bengl Partition days-and his innate patriotic spirit also being roused in him, he, with a love to serve the Indian population directly by publications on Indian Medicines, at great personal sacrifice of money, time and energy, determined to interest himself in the keen study of Indigenous Systems of Medicine under experienced Vaidyas in Bombay and Madras and wrote in 1904 the "Indian Plants and Drugs, with their Medical Properties and Uses," (which later on earned the recognition of being prescribed a text-book in the Allahabad and Lucknow Universities for the M. B. course) and then in 1927 the "Indian Materia Medica, with Ayurvedic, Unani, Siddha, Allopathic and Home Remedies" which is still a book of authenticity and reference to the Medical and Scientific Professions of the East as well as the West.

Dr. Nadkarni leaves behind him his two sons, S. K. Nadkarni and A. K. Nadkarni, and a daughter who is married to Mr. S. K. Naimpally, B. A., LL. B., Accountant-General, Baroda, and a large circle of relations and friends to whom he was a guide and philosopher. May his soul rest peace!

### REHABILITATION OF ANCIENT SCIENCE.

## Plea For State Faculty Of Ayurveda.

#### JAMINIBHUSAN ASTANGA VIDYALAYA.

#### Second Annual Reunion.

Distinguished guests speaking at the second annual reunion of the students of the Jaminibhushan Astanga Ayurveda Vidyalaya held on Sunday afternoon at the premises of the institution put in a strong plea for the introduction of the State Faculty of Ayurveda in Bengal at the earliest possible opportunity.

Sj. J. C. Gupta opened the "Sammelan" and Kaviraj Abinash Chandra Sen presided over the function.

Reunions like this, said Sj. Gupta, were sure to benefit both the present students of the institution and those who had passed out of it. Firstly that would go to promote a closer relation and interchange of feeling among the two and secondly while the present students would be able to gather experience from communion, their predecessors with the latter would on that occasion be able to see for themselves what progress their Alma Mater had made during the time.

#### A RICH HERITAGE.

Ayurveda, regretted Sj. Gupta, which was India's rich heritage, had fallen from the glorious position that was once hers. It was the duty of all patriots to bring about the regeneration which was a supreme necessity. In that connection the speaker referred to the conversation which he had before the establishment of the institution with the late Kaviraj Jaminibhusan Roy and recalled the zeal and sincerity with which the latter stressed on the necessity of making the study of the science more liberal and wider. The old learning of Ayurveda had got to be supplemented with the new learning of the West and it was that objective which the institution had aimed at.

Students of the medical profession, the speaker pointed out, had a nobler mission in life than that of mere money-making, By helping and tending the sick and the destitute they were preparing the way for a greater life to a greater humanity. But it was in the villages where their services were most needed. where people were dying without any treatment whatsoever. There they might not get a considerable income but they will have the satisfaction of serving the distressed humanity.

#### SPLENDID PROGRESS.

Extending a cordial welcome to the students and ex-students of the Vidyalaya, Kaviraj Shibnath Sen, Principal, recalled the services of many workers in establishing the college twenty years ago. Amongst them Dr. J. N. Moitra and S. J. Manmohan Pande, the two sincere well-wishers of it, were no more in the land of the living. Through the efforts of those two gentlemen and others, the institution had been what it was to-day. The number of students was about three hundred; there were 125 beds in the indoor department while at the Outdoor, hundreds of patients were daily served. Recently a Tuberculosis ward had been attached to the hospitals. The degree of the College had been recognised by the State of Baroda. Many of the former students. hailing from different provinces had been able to secure high appointments under their respective Governments.

Dwelling at length on the varied activities of the late Kaviraj Jamini Bhushan, Kaviraj Abinash Chandra Sen, the President, said that the great man had donated about rupees five lakhs for the improvement of the institution,

#### RIVAL CAMPS.

Proceeding, he referred to the disunion which was now-a-days prevalent among the Ayurvedic physicians. They had been divided into two rival camps-followers of the old and the new schools of Ayurveda. But the time had come when it was necessary to advance and not to remain satisfied with the ancient heritage. The institution of State Faculty was the need of the hour: Difficulties would no doubt arise in the way of its achievement but they should follow stead fastly the ideal of Jaminihhusan who would shower on them his blessings from Heaven, CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Mahamahopadhyaya Kaviraj Gananath Sen expressed his pleasure at the fact that the students had met on that occasion. He however hoped that it would in time to come be transformed into a reunion of students not of a single college but would include all the Ayurvedists in the province.

Ayurveda had fallen on evil days, the Mahamahopadhyaya went on, and disunion had been rife among its votaries. One section believed that the sages who wrote the treatises on the science were infallible and omniscient and Ayurveda did not need inclusion in it any modern scientific advances. But common sense would tell anybody that no human being, however versatile he might be, could be omniscient. It was a fact that due to vissicitudes of fortune in India's political history many of the valuable treatises on Ayurveda had been lost. And it was absolutely necessary that the science should be supplemented by the fruits of modern researches in the West. Truth was truth and must be accepted from whatever source it might come.

This idea did not originate with the present generation but was due to the foresight of men like Kaviraj Panchanan Roy and Kaviraj Viswanath Vidyakalpadrum who sent their sons to be trained in Western science so that the declining Ayurveda might be saved.

Relating their efforts for the introduction of State Faculty in Ayurveda, Mahamahopadhyaya Kaviraj Gananath Sen regretted that although many of her sister provinces had already introduced the Faculty, Bengal had lagged behind. The public as well as the press seemed to be not quite awake to its importance and necessity. It was the duty of the public to start an agitation for its introduction and make the Government accede to their demand.

#### UPHOLD THE IDEAL.

Sj. Mrinal Kanti Bose pointed out that it was no shame for the followers of Ayurved to incorporate western medicines into their pharmacopoia as Western Medical science had shown the way by including medicines like Makaradhwaj into their own. Kavirajes can easily borrow the science of surgery without any diffidence from their neighbours from overseas. During political upheavals many books on Ayurved had been destroyed and the science to day was far from being complete. It was the aim of the CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

late Kaviraj Jaminibhusan to establish an institution which would be free from all forms of bigotry. It was now the duty of the students to uphold the ideal.

Sj. Bose regretted that the Government had been delaying the institution of State Faculty which was an immediate nesessity. He suggested that the forthcoming All Bengal Ayurvedic Conference would put a strong demand for it.

Kaviraj Anath Nath Roy pointed out it was the duty of the youth that if mischief-mongers were found to be at work against its interests they must be prevented at all costs from doing so. He lamented the apathy of the Minister for Local Self-Government with regard to the all important question of State Faculty.

In course of his speech, Sir Manmathanath Mukherjee observed that the followers of Ayurved had got to change their ways if Ayurved was to be saved. They must rise above their petty personal interest and strive heart and soul for the rehabilitation of this ancient science. He failed to understand why there should be difference of opinion with regard to the introduction of State-Faculty. If the Faculty was introduced, both Ayurveda and the Ayurvedists would be benefitted.

# MAKING & UNMAKING OF BENGAL.

TA TO FAMILIES MAIN

## RIVER COURSES.

# Dr. Radha Kamal Mukherjee's Lecture:

In his Readership lecture on "The Making and Un-making of, Bengal" at the Calcutta University, Dr. Radha Kamal Mukherji, stressed the effects of change of river courses on the movement of population and prosperity in Bengal through several decades."

"Bengal is a relatively new land, while the deltaic port of Calcutta is but a city of yesterday, which has inherited the precarious legacy of Tamralipta and Saptagram. As late as the last three decades of the eighteenth century, at least six new and important rivers appeared in the scene of Bengal and refashioned her face. These are the Tista, Jamuna, Jelanghi, Mathabhanga, Kirtinasa and Naya Bhangini. The newest river in Bengal, the Garai Madhumati, is barely a century old, emerging as the outcome of the impact of the Brahmaputra on the lower reaches of the Padma after accession of strength from the Tista-Jamuna system."

#### SWING OF THE GANGES.

"The swing of the Ganges southeast wards, which is discernible since the sixteenth century, has brought about the decay of the Bhagirathi and the other Nadia rivers and later of the Jessore rivers. Its causes are to be sought in the westerly defour of the Kosi which has caused the north-east ward pressure of the Padma, the interruption of the Bhagirathi flow due to the decline of the western tributaries caused by the destruction of the forests in the Chota Nagpur plateau and western uplands of Bengal, and subsidence in the south-eastern quadraut of the joint delta."

"The continuous diversion of water through canalization in the United Provinces and Bihar have also caused changes in the normal and flood discharge and oscillation of the Ganges. Artificial works such as the construction of railways and roads, bridges and embankments, the silting up of marshes and the premature reclamation of bil' lands for cultivation have also affected the natural drainage, brought about changes in the annual floods and disturbed the entire river system." Gurukul Kangri Collection, Haridwar

"River systems are linked with one another in an integral whole. The decline of one river is followed by the rise of another, if land formation remains uncompleted. The Karotoya, a mighty river of Bengal till the 17th and 18th centuries, is now superseded by the Tista-Jamuna system which is piling up a new delta on the old. A considerable tract in this zone is intersected by old river beds, ridges and swamps and will he subject to recurrent, devastating floods in the coming decades Their effects will be aggravated due to the thickening of population along the courses of both the rivers and the railway alignment cutting right across the natural lines of drainage."

#### DECAY OF OLD RIVERS

The decay of old rivers in the moribund parts of the delta will cause congestion of waters in the active deltas of the Tista, Jamuna and Padma. Thus the battle for territory of the two gigantic river systems the Ganges and the Brahmaputra, will become fiercer, the former being now reinforced by the Tista-Brahmaputra. This will lead to crosion and destruction of riparian towns and villages in years of floods on a scale unparallelled before. The decay of another Bhairab or Bhagirathi, caused by man's artificial interferences, will mean the emergence of another land-destroyer, the Kirtinasa in the east."

"In the central delta the Ganges spill channels continue to decay in spite of the hope entertained of the recovery due to the fresh struggle between the Ganges and Brahmaputra. Thus water logging agricultural decadence and malaria will be stabilized and extend to considerable parts of old Bengal, which were centres of culture and prosperity. Malaria is now a scourge of over two-fifths of Bengal and the jungle and morass are expanding both in central and western Bengal."

"The rivers have now concentrated their land-building towards the south-east, formation and reformation being most active on the left bank of the Meghna estuary and the Chittagong coast. In the decades to come, the Sahabazpur river or the Sandwip channel will probably take the place of the Hooghly river. Job Charnock's choice of the site of Calcutta was guided by the considerations that here was the best anchorage in what is now the Long Reach, while at the temporary mart of straw. Bator, on the site of modern Howrah, the river was narrow enough to be easily crossed for trade without any trouble of the mutils. Main Return Ranger Collection, Haridwar

"Due to shoaling, the Hooghly river is becoming less and less fit for the requirements of ccean traffic. The colossal expenditure on the Kidderpore Docks has been a futile waste, for there is grim irony in providing docks for ships of maximum size and draught for the Suez Canal traffic, if these cannot pass up and down the river."

#### CALCUTTA'S COMMERCIAL ACTIVITY.

"The decline of the maritime and commercial activity of Calcutta brought about by the decay of the Hooghly and the agricultural decadence of the hinter-land will, in all probability, be offset by the increase of imortance of Chittagong and other parts in the eastern waters. The north, centre and west were the seats of ancient culture and prosperity in Bengal. Her future importance gravitates more and more to the east since the Ganges squing eastward from the sixteenth century."

#### EASTWARD MARCH OF THE PADMA.

Speaking about the eastward march of the Padma, which accelerated an eastward shift of population and prosperity, Dr. Radha Kamal Mukherjee emphasised that barring a few areas like Vikrampur, Karmmanta, Tripura and others, most parts of Eastern Bengal which have now leaped into prosperity, were covered with jungle in the 15th and 16th centuries. At the time of Akbar, Faridpur, Jessore and Noakhali were infested with elephants. At the beginning of the 17th century, Khulna and Western Bakarganj (Khalifatabad) were yet unreclaimed. It was as late as the middle of the 17th century that the Bakarganj portion of the Sundarbans was first mentioned in the readjustment of Bengal by Shuja.

### BRAHMAPUTRA.

It was also in the middle of the 17th century that the Brahmaputra enriched the district of Dacca coursing through the channel
marked by Agrasindhu, Nangalbandha and Kamalapur. The river,
however, after alternate easterly and westerly wheelings showed
a definite westward movement until it chose the channel of the
Jamuna in 1787. In the 17th century the Lakshya, Brahmaputra
and Dhaleswari (which represented the course of the Ganges at
Dacca) met at Katrabo, and the combined waters united with
the Meghna a little beyond to the east, In the last three centuries
the Lakshya, the old course of the Brahmaputra, and Dhakeswari,

the old course of the Ganges as well as the Ichhamati, have greatly declined in importance, and the main channel of the Ganges after the impact with the Tista system in the north has coursed to the sea from further west. The confluence of the Ganges and the Brahmaputra has shifted much further west to the south since the 17th century, while that of the Ganges and Meghna has moved to the north.

The three districts:—Dacca, Faridpur and Bakargunj have been sculptured and resculptured in their landscape by a continuous struggle between the Padma and Meghna, the latter fiercely arresting the north-east tendency of the former. In the battle area as the mighty rivers shift by cutting their own banks by gradually entering into and opening out the banks of smaller streams, riverine marts and villages are exposed to a swift and wholesale destruction unparallelled elsewhere.

Such destruction is, however, a part of land formation and re-formation by the rivers which account for the most phenomenal agricultural productivity and rural density in eastern Bengal which have far eclipsed those even in China. The complete dominance of Aman, the importance of jute and orchard and garden produce contribute to densities between 1,500 and 2,500 over a compact territory, the world's highest figures of densities supported by agriculture.

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# HOW TO REVIVE BENGAL RIVERS.

## PLAUSIBLE SCHEME BY DR. MUKHERJEE.

## Ganges Commission Suggested.

In his concluding Readership Lecture at the Calcutta University, Professor Radhakamal Mukherjee stressed that the dual and contrasted river problems in Bengal are the decay of old rivers in the centre, south and west and temporary congestion of waters and erosion of the Jamuna and the Padma in the east.

He made a strong plea for afforestation in the catonment basins of the western tributaries of the Bhagirathi whose regime has been profoundly disturbed on account of reckless deforestation in Birbhum, the western uplands of Burdwan, Sonthal parganas and the Chota Nagpur plateau.

#### FUEL FAMINE.

Rural afforestation was also necessary in certain districts in Central Bengal for conserving the moisture, and for its indirect benefits to agriculture and animal husbandry through the supply of forest humus and fuel. A chronic fuel famine has led everywhere to the burning of cattle dung and indirectly promoted soil exhaustion in the absence of river spill

Through the construction of storage reservoirs and dams in such rivers as the Damodar, Dwarakeswar and Ajay for which suitable sites will be available, canal or flush irrigation should be introduced, removing water scarcity and leading to the extension of cane cultivation in many decadent tracts.

### U. P. EXAMPLE.

Hydro-electric schemes in connection with barrages and reservoirs on the Teesta or the Dwarakeswar may also be usefully adopted, benefitting from the U. P. experience of their effect towards rural industrialisation. Electricity has also been used in the U. P. not only to work batteries of state-owned tube-wells, which might be extended in Western Bengal, but also to pump water from law level rivers to canals. Where there is a disparity of

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Dr. Mukherjee pleaded for the pulling down of high flood embankments, harshly described as the Satanic chains which prevent free spill and scour and introduction of limited flushing by the provision of regulated escapes built on the marginal embankments in the Western delta; the resuscitation of the Baral, Atrai, Karatoya and Punarbhava in the Northern delta by flushing these with the surplus spill from the Ganges and Teesta, and of the Jalanghi, Mathabhanga and other minor rivers in the Central delta by the spill from the Ganges; planned reclamation and drainage and plantation of chains of forests for the protection of riverine settlements against cyclones and strom waves in the lower delta; rivetting and protection of banks against erosion in the active northern and eastern delta; systematic dredging, easing of bad bends, clearance of water-hyacinth, construction of cuts, weirs, and high level canals whereever necessary and on an extensive scale and co-ordinated plan.

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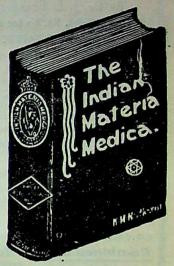
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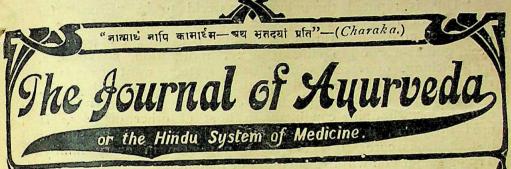
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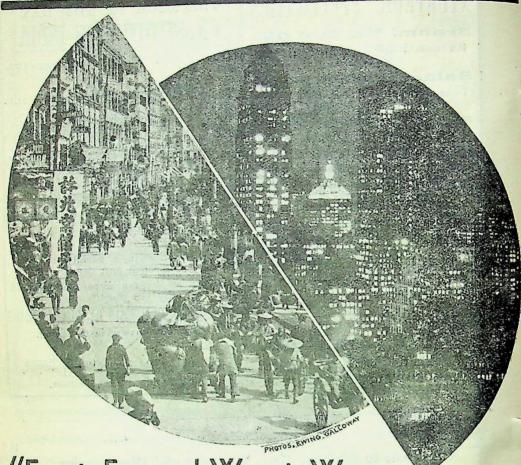
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# THE JOURNAL OF AYURVEDA

Vol. XII.] May, 1936. [No. 11.

# The Going World.

Place. What well there's there to Again ed

freedly seeds to ensure with

In the Legislative Assembly Sir G. S. Bajpai informed Sardar Sant Sing in reply to his interpellation, thus,

"The Government of India has shown active interest the indigenous system of medicine by financing investigations by pharmacologists into the action of indigenous medicines. Over two lacs of rupees had been spent during the last eleven years on these investigations, which were being continued. The Government of India had not considered it necessary to give to Ayurvedic and Unani Colleges grants-in-aid, which, considering the constitutional position, could have only been given to institutions in directly administered areas. The Government had no information relating to grants by other bodies."

A few things are very clear in this connection. The Central Government does not even keep information regarding grants or help vouschafed to indigenous Medicines by Provincial Governments, some of which, at least for some reason or other, give some sorts of help to the native Medicines, though that help may be meagre and niggard. We are not concerned with the constitutional difficulties of the Central Government, But we are sure that even if no such difficulty did exist, the help, the Central Government has given, or the help it has liberally been giving, would not be help given to indigenous systems of Medicine. On the contrary, the help is to the allopathic researches on chosen herbs and drugs of the incomparably rich Hindu Materia Medica, which has been an object of wonder and allurement to allopathy, which is out with all powerful backings, to render those contents of our Materia Medica apostates, clothed in outlandish garbs, and christened with foreign nomenclatures, and swearing by principles of complete metamorphosis. What avail then all these to Ayurved or Unani, even though the results of these allopathic researches may be helpful to the practice of allopathy? Let not the Ayurvedic world be gammoned with the camouflage of Sir Girija Sankar that the Government of India has shown active interest in the indigenous system of Medicine.

The Corporation of Calcutta sanctioned about Sixty thousand rupees to Ayurvedic hospitals and dispensaries in the financial year, just completed. The sum includes no increased grants. But the next year's budget is so designed that well might the benefitted institutions entertain great misgivings and apprehensions, though they have not suffered till now in comparison with the previous years. The budget reduces hospital and such other grants by about 3 lacs of rupees. The repercussion of this retrenchment on the needy Ayurvedic organisations must be keenly felt. Already, the grants, vouchsafed to them, are not adequate considering their expanding activities, useful service, and growing requirements. The proposal arose for withholding help from dispensaries, and restricting benefactions to hospitals only, though

almost in every case the dispensary is a necessary adjunct to the hospital, or the simple dispensary is doing excellent work for the diseased and suffering people, whose number is legion. Probably, from this year, effect would be given to the resolution of fixed rates of allowing financial support for patients per capita. The question of public heath in a crowded metropolis ought to take precedence of other problems, and cannot too extravagantly be served. Ample room exists for reducing unnecessary expenditures on a thousand and one fanciful or pampered items to create funds for humanitarian organisations of healing, which are so largely resorted to by all classes of people, among whom diseases, and demands, for relief are multiplying and growing apace day after day.

The Health Officer of the above Corporation deserves the thanks of the citizens for his proposal and scheme for establishing a special hospital to treat infectious diseases, which, oftener than not, break out in epidemic virulent form year after year. Pox. Typhoid, Meningitis, and Diptheria seem to have made the city of Calcutta their chosen home of revelry. When confronted with unmanagable situations, the Corporation proposes monetary support for opening temporary nursing places in connection with its financed public hospitals. In most cases it becomes difficult to make such arrangements. The existing hospitals of Calcutta have but scanty permanent accommodation for infectious cases, considering the enormous requirements for these diseases. So, it is in the fitness of things that the Corporation establishes such a hospital. It should, however, be organised absolutely with its finances, so that the insoluble question may not be raised, of divided control. The Government may better do its duty, on its own and separate initiatives in the matter, with the state

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resources. The gravitation of people to the facilities and attractions of city-life progressively undermines public health, and no amount of provision for infectious diseases may be deemed too adequate.

The Heaven-forsaken province of Bengal is, as it were, a health-resort for the family of devastating diseases. Beri-Beri likes and loves her sons daughters even outside her limits. Though this is not the quinquennial year of epidemic outbreak of pox, its virulence has caused consternation, and is exacting an appalling toll. From rural areas, too, unhappy news is pouring in. The Midnapore district was the first to begin with. Then Dacca, the second city of Bengal, has been in the firm grip of the fell malady. Almost simultaneously has Calcutta been affected, and the terrible weekly returns of mortality exceeded upwards of even two hundred. Berhampose is the recentest victim. The efficacy of Ayurvedic treatment must be made manifest to people in this connection.

When modern powerful locomotives roll along the metalled streets of the metropolises, their alarming speed gives jerking to the fine and mighty structures on the two sides, and causes panick to the minds of their fear-striken residents. The reason is simple. The streets are hollow beneath, and so the foundations of the edifices, too, are shaky. All the world over luck and wealth are mostly standing on such brittle earth, being acquired by not very over-scrupulous means. So, we find anathemas hurled at exposing forces of opposition to the happy-go-lucky undisturbed tenour of selfish life of acquired pelf and pride. In India such spectacles are not very rare in the various departments

of national life. So, stifling of conscience is sought. freedom of expression of the mind is stoutly resisted, and blind following of leadership is dictated. With the beginning of the widening national consciousness, Ayurved, too, is in motion discarding its stagnant condition. the Ayurvedic world be purged of the above contamination, which must have been contracted. It is the artificial and dizzy height of dishonest raising, which has to fear collapse at every gust of wind. Toleration of views is the essential characteristic of those, who rest on really strong foundations. It is the conquest of logic and justice which converts oppositionists into believers and supporters: In the fair fight for the establishment of truths there is no room for pettiness, conspiracy, respect and everweening boast, all of which precurse and hasten a sure and pitiable ship-wreck.

Some young Kavirajes of Calcutta recently held an Ayurvedic Conference. Their efforts and deliberations reflect the views and psychology of at least a section of the youth. Of youth is expected that leonine heroism, which establishes high standards of purity and idealism. The robust optimism of youth must not overstep the bounds of self-restraint, and tread on the border-lines of pusillanimity, and extraneous influences. Free play of conscience must be allowed to achieve amity and unity in the ranks, and unanimity and success in the end is a good beginning which is almost a guarantee for the capture of the citadel. Guarded steps are needed, so that mistakes and follies may not recur. The best minds and best brains must be properly installed and harnessed, if the high end of Ayurveda's triumph is in the mind. Thus alone can an All Bengal oraganisation, in the proper sense of the term, be made a reality.

# Original Articles

#### IN MEMORIUM

KAVIRAJ M. K. MUKHERJEA, B.A.,

AYURVED-SHASTRI.

(Calcutta)

(Continued from the March issue).

-:0:--

For six long days Kavirajji was detained. I, too, got disgusted at the merciless waste of precious time, and communicated my vexation to my encouragers at Calcutta, who replied that one must be possessed of the powers of endurance to serve leaders. Everyday a medical conference was being held, in which the argumentative capacity of our illustrious patient was display. The members present were mostly non-medical. were as if in a law-court, where we were arrayed against our formidable patient adversary! A mountain-in-labour at last produced a mouse. Kavirajji got absolutely disappointed. He told Mr. Robindra Nath Banerji, the family physician of Panditji, that there Panditji was too sanctimonious and sacrosanct, and that in his own place at Calcutta he would whip any arrogant patient, however big. The last day's conference was a memorable one. I was impassioned, and was acting as a medium in English at the top of my voice. Kavirajji was equally proficient in English or Hindusthani; hence my being an interpeter. Krishnadasji whispered into my ear a warning to come to myself and lower my tone. I surrendered the interpreter's task to Dr. Banerjea. But so forcefully I tendered the ultimatum on behalf of my chief that the lion of man, face-to-face with us, seemed non-plussed for the time being. He must completely surrender himself into our hands, if we are to be responsible for him. Even before the arrival of my chief had communications from Calcutta to deliver a plain-spoken warning, which I had not hesitated to convey in writing to our patient. He received strong words with a smiling face, and had a chivalry and humour all his own. His wilful ways were held responsible

by us for the sluggish progress of our treatment. My difficulties with our patient I had made known to my chief. He got furious, and asked me one morning to follow him with the medicine of the time prepared. He peremptorily ordered the patient to take it. The patient smiled, and took a spoon to take the medicine from the 'khal'. A spoon and 'khal'—a curious conception. But he said "I am an Ostad with forks and spoons" A deft-handed use of the spoon to collect and consume the contents of the 'khal' leaving off almost no residue, mollified the enraged physician. It was decided at the end of the conference that he be given a week's time to have his own ways to satiety, and that if he then chose to hand himself over to our complete control, our treatment would recommence after suspension of the interim.

We separated for the period. Kavirajji started for Calcutta, and I, on a tour to historical and religious places of the 'Aryyabarta'. Panditji tried variously to detain Kavirajji at Allahabad, just as at Calcutta he wished him to visit him daily, no matter whether actual necessity existed or not. Kavirajji was about to leave, when a temptation was put before the religiously-minded physician. Clever Panditji reminded his physician that the Maghi Purnima Bath at the holy Confluence of Prayag was so impending. Then his next move was by reference to Nehru the son, who was in gaol at Naini. "How can you go without seeing Jawharlal, who is reported to be ill?" Special permission was arranged for Kavirajji's visit to the jail.

It required truly strong hands to keep our patient within the bounds of control. He had initially been invited to live at Narajole Raj-House at Calcutta. When we had cured him to a remarkable extent, the members of the Raj-House once visited 'Suradhani Kanan', and expressed their astonishment that we had been able to curb him regarding pursuit of his own ways. Dr. Robindra Nath Banerji met Kavirajji just on his arrival at Allahabad, and in discussing matters of treatment, congratulated us on having thus strongly progressed with him so far. He said that there was the patient, so difficult of management, and so great a non-believer in any particular system of medicine. But we were not also wholly successful in checking him. He had returned to his own castle after a long absence. Honoured guests were present. They were his political colleagues. Incessantly were going on discussions with them. He was partaking of all items of food, meant for his

healthy guests. If I attacked him, he knew how to plead guilty, and thwart accusations by the tongue, temper and humour of an expert opportunist.

My travels were to be very extensive and speedy in short compass of a mere week. I had reserved a major potion of my little time for Agra, replete with historical traces and monuments. I had hardly finished my programme, when a newspaper reported to me the aggravation of my patient's condition, and that Dr. B. C. Roy had been summoned from Calcutta. It further that "Ananda Bhaban" surprised me to learn against the influx of legions of anxious enquiries, and that hourly bulletins were being issued there for information of the public. I returned post-haste to Allahabad, and found the 'Swaraj Bhaban' and 'Ananda Bhaban' besieged by eminent physicians of India, as also by all the political leaders, including the Generalssimo Mahatmaji, who had been released anterior to the discussions, culminating in the 'Gandhi-Irwin Pact'. I had been ousted from my place at Swaraj Bhaban, where the very room, occupied by the illustrious Mistress Swaruprani in former days, was reserved for my use. The upper-rooms selected for Kavirajji's use, and in former days meant for Jawharlalji were also gone.

Jawharlalji was supervising his father's rest. I applied to him to see Panditji. I was guided in, and Panditji introduced me to his son. Panditji explained thus-"You were away. The aggravation came suddenly to frighten me. I did not know your whereabouts and movements, and no certainty there was as to Kavirajji's readiness to respond to my call immediately after his very recent visit to me. So I summoned Dr. Ray from Calcutta. Of course, Kavirajji had subsequently sent me a wire learning news in the Press. But I was already in charge of other hands. I hope I have given you a fair period for healing me." I found swelling on his face. But he was in his humour and looked cheerful, though hourly bulletins were being issued to the anxious outside world, and Press Representatives were in attendance at Anand Bhaban. I did not like to reply to him at this stage in a way, which I had practised in connection with him. My mind, too, was perturbed on private grounds. My reply was simple-"It matters little to us in whose charge you are. We shall be glad to know that you are coming round. We were ready to do our best for you. What concerns us is your precious life. I think I need not add to the crowd here, and may now be dismissed. My mother is at her last gasp. Wires have been awaiting me here. I could not go so long, being in your service."

So, we parted never to meet again. It was only a week previous to his death. He asked a neice-in-law, (the wife of a certain Dr. Nehru, a District Collector) who had come to see him, and was in attendance, to hand over to me two big parcels of medicines, which had arrived from Calcutta to replenish my stock there, in my absence. On the eve of my departure reached me the last message regarding my mother (Peace be to her departed soul), who had been freed from her sufferings of a protracted period over-night. I was sorry that it was not given to us to serve him to the end. But it is certain that at least a section of the prejudiced public would have taken us to task, had Panditji breathed his last in our hands. He might have died of his fell disease. But how his end was hastened I shall explain, as I proceed to bring this writing to a close.

I hurried away to my village home to celebrate the Sradh ceremony of my departed mother. In a Muffussil place in the interior of a district we were late in receiving news. I was anxious for news of Panditji. When I learnt the decision of the Board of his Medical Advisers to drag him in a motor car to Lucknow for treatment at a distance of 150 miles, my lips automatically gave utterance to a prophecy 'He is going to be killed'. The news was happy that he had borne the journey well. What was the tidings, that followed? 'He was feeling ill.' Then he was worsening for two days. Ill news runs apace. Rumours brought the last message to my ears that he was no more in the land of the living.

l do not intend to reflect on the wisdom or merits of all sorts of advisers, who had gathered round Panditji. But my own perception of the position, as indicated in the foregoing paragraph, was based on personal and first-hand experiences about the illusive and deceptive patient, with whom physicians and well-wishers were to deal in a life-and-death matter. To all outward appearances, he was fit for many things. But very few people knew how his spirits were being preyed upon, and how his vitals were being fast eaten into by the cankers of anxiety and broodings. His appearances very successfully screened his real condition of mind and body from observers, who were not in the closest touch with him for a piercing

insight and grasp. His cheerfulness, humour, and punctilious observance of all niceties of the daily programme left little room for doubt that there was anything rotten in the State of Denmark. At Dakshineswar (Cal.), I had been his medical jailor for a month, in the course of which our strictest injunctions were fastidiously enforced upon him. He was to refuse all visitors, and none were allowed to disturb him without my permission. Pandit Nilkantha Das had to receive a rebuff. A young congress worker persevered so much to have a darshan of Panditji that he was standing in the strong sun all day long. I had to conceive kindness for him, and allow him for a minute. Mr. G, D. Birla arranged interview, sought by the Italian Consul General, who had to apologise to me for having consumed an unwarranted length of time. Panditji had referred to my watchfulness, pointing the Consul to my sauntering figure with meaningful movements in the verandah. We wanted to mobilize every ounce of his strength for cure and recovery. It goes without saying that a brainy man in this circumstance should unburden his mind, though sparingly, to his sole cultured companion in me.

Jawharlalji was then undergoing incarceration for a couple of years, and the belief was fastening upon him that he was not to see his beloved and only son on this side of the grave. He did not know how fast he was progressing towards the land, from whose "Bourne no mortal returns." But his idea was positive that he was not very long for the world. He had expressed his mind to me that he proposed to sail for Vienna, should he not come round in the course of 3 to 4 months. Vienna was rendered attractive by the late lamented President Patel, who had resorted to its clinics and experts repeatedly in the hope of cure, though in vain. Oftentimes, he would tell me that he was feeling very unhappy, as, the leaders being in gaol, national affairs were not moving in the right channels. It was the New Year's Day of 1931. I stepped into his room, and anticipated him in wishing a happy new year. "The same to you," returned he in goodness. But he could not restrain his resurging reminiscences of happy past years, and a comparative picture of his present days appeared in vivid colours. I would not inflict a polixity of details upon my readers. I should disclose but the apposite things. "Yes, a happy new year indeed!" continued he, "My son in jail, son-in-law in gaol, myself ill here, and family split up in different places." As he closed the gates of his mind, a

heavy sigh escaped him paining his listener and mute sympathiser. In deciding to carry him to a long distance for treatment, nobody scented a danger, having not the slightest scintillation of a doubt that he was inly done up, and donning a cloak of deceptive appearances.

I may brand him as a wayward patient. But as I am drawing to a close, I must do him justice. True that he would, oftentimes, prove simply disgusting. But I should, in fairness, tell my readers that he drank the several courses of medicines, advised for him everyday, and prepared with my own hands, with regularity and faithfulness. He named them abominations, staggered at the horror of the quantities, and complained that medicines hardly left space for food. The way, in which I strictly presented the medicines, went against his brain. He would say, "But you see I am thoroughly anglicised my habits. Of course, I am not proud of the fact cannot be brushed aside." Though a pronounced non-believer, he was not altogether uncompromising. For had he not worn a talisman, advised by a solicitious fellow stressing mystic properties with persuassive force? Had allowed without protest Puzah by Swaruprani Dakshineswar temple? An All Bengal Prayer Day for his recovery was declared. He told me that Mahatma Gandhi had firm faith in such prayers, lifted to the footstool of the Heavenly Father, and that he was not an unredeemable unbeliever in such things. So, "Daibabyapasraya Chikitsa" advised by Ayurved, had also been taken recourse to. On the Prayer Day, we arranged a Puzah at the temple of Kalighat, I ascertained from him his Gotra to be phoned to Calcutta. I noticed a non-protestant look and expression in his eyes and utterances, when he gave out Dattatreya as his Gotra

Years ago, Mahamahopadhyay Kaviraj Bijoy Ratna Sen of Calcutta had treated his wife Swaruprani for months together. Once a topic had turned on Ayurved. He complained of things about us Ayurvedists. I had to point out to him how Ayurveda's regeneration was to spring from the success of the struggle, to which the worthy and mighty sons of India were laying their dear things under contribution. Once he had espoused my cause, when a discussion on Ayurved arose, in which Dr. Atal represented an opposite angle of vision. I never found Panditji

speaking of the national system of medicine in slighting terms. He had some faith in Homeopathy. But it was shaken by Mrs. Das after the death of her beloved and illustrious consort Deshabandhu, of whom the whole Nehru family was unspeakably enamoured. Persian culture seemed to have a great influence on him, and as such, his leaning for the Unani system, became, at times, pronounced. He had prefaced his treatment by it on his release from gaol, and during sojourn to Mussourie for change he had given his maiden trial to Unani. He showed me an attache case, in which. as he said, the whole world would be found. He had been to the several places of Europe in connection with his treatment in former days, and all documents concerning this matter, were carefully preserved in the case. I had to type our prescriptions in English in compliance with his request, and typed in my printed letter forms my renderings had the honour of finding place in the world exhibition of his 'Attache'.

Finding that he was breaking up in body and mind we advised him sun-bath and mental refreshment. He would accordingly sit in the verandah of the Anand Bhaban basking in the morning sun-rays, and enjoying the greenery of Dame Nature along with light talks on political topics with his colleagues, who gave him company. Not satisfied with this arrangement alone, we further suggested the hiring of a green boat, in which Panditji was to spend his time from forenoon to evening on the open bosom of the Jumna for the curative benefit of her bracing breezes. Accordingly, it was proposed to requisition Pandit Malaviyaji's help to charter a Basra from Benares.

The soup of goat-meat had been advised for him. Once at Calcutta he ate up the cooked meat, too, along with the soup, and had to be more than ordinarily anxious to take recourse to his daily enema, which he had decided to continue regularly till he was living. Meat had not our permission. He could not realise why the meat of goat was preferred by us, while chickens, which were so easy of digestion, were screeching in legions in his belly. He did not realise what was fast happening to him. Sometimes he expressed the belief that he would survive for two or three years more, though a great reduction in weight within a very short time, had once unnerved him some time back. We could not tell him that his was a case of decay, which was so stoutly resisted, and that Ayurved had

extolled the goat for its non-communicative function in, and curative effect on, tubercles. We had also advised him to drink-fresh blood of the goat, if he could induce himself to.

We had the armoury of Ayurved with its vast and excellent supplies to combat the attack of a fell disease on the precious life of our august patient. For his asthmatic troubles Kavirajji had, from years before, given him 'प्रवाल-भस्म' to be taken from time to time according to necessity. He had his occasional breathing difficulties. लीइ-भाषा and असत्याकरा were tried to counteract the slow, lingering fever of decay. Palliatives were used to give him relief during disturbed nights due to asthmatic attacks. altimulusaus sought to check the bloody spittle. The 'Yoga's of Chakradatta for sittem were successfully administered. They were mouthwashes and gargles, prepared from sour fruits, old tamarind, etc. The paste of कफ-केत was once applied on the inflammed and slightly swollen throat. गिरि-मिला with the wind of bile fluid of goat's gall-bladder furnished an excellent palliative for the asthmatic trouble. The चर्ण of विष्यति सूल made into a compound with पुरातन good preparation for inducing sleep with the medium of सनिविख-रस । क्राप्साण्ड खण्ड, भागींगुड, योगेन्द्ररस, वसन्त-मासती. यमानी-षाडव भान-चडामणि, ज्वर-नागर मयूरचर्ण, रसराजरस, etc. were the other medicines used. The adjuncts or vehicles of the medicines were carefully chosen. They were श्रिफाली, उड्म्बर, वासक, दुब्बी, काग-दुग्ध, सुनिषिस, माचिक, व शलोचन etc.

#### THE JOURNAL OF AYURVEDA

[MAY,

#### PATHYAPATHYAM.

BEING

A treatise on dietetics in Ayurveda

KAVIRAJ VISWA NATH SEN.

Translated by

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VOL. II.

( Continued from our January issue ).

## BENEFICIAL PRACTICES AND DIETS IN MASURIKA (SMALLPOX AND MEASLES).

At the outset, fasts, administration of emetics and purgatives, letting out of blood by Venesection, the use of old Sali and Shashtika rice that are as white as the snow, chanaka (Cicar aurietinum), mudga (phaseolus mungo), Masuran (Cicer lens), barley, all birds of the Pratuda class as the pigeon, the sparrow, koyashti (the lapwing), Datyuha (the gallinule); Givajiva (a variety of pheasant), the parrot, and the rest, Kulaka (Trichosanthes dioica), Katillaka (momordica charantia), masha (phaseolus radiatus), Adhakam (Cajanus indicus)424, karkoti (cucumis melo), Kadali (Musa sapientum; the plantain), Sigru (Moringa pterygosperma), Ruchakam (Souvarchalavana), the grapes, the fruits of Dadima (Punica granatum), all foods and drinks that are nutritive, the fruits of Kola (Zizyphus jujuba), masha (phaseolus radiatus), the meat soups, the use of either the cold water mixed with honey and Gavedhu (some species of Coix) or the water in the bivalve shell of the pearl conches or the water mixed with Camphor, as eye drops425, the soup of mudga (phaseolus mungo), the soup made from the flesh of the animals of wilderness, the Saka called Salincha (acheranthes triandra), ghee, fumigation of smoke, the smearing of the body with the ashes of the cow's dung, and the methods of treatment laid down for Vrana are the beneficial practices and foods for persons suffering from Masurika according to the vitiation of the humours in all the stages of the disease<sup>426</sup>.

#### BANEFUL PRACTICES AND DIETS IN MASURIKA

Indulgence in sexual congress, application of swedam (fomentations), going out, oil, foods that are heavy to digest, indulgence in wrath and exposure to the sun, articles that are of pungent and acid tastes, suppression of the urgings of nature, those afflicted with Masurika should avoid<sup>427</sup>.

# BENEFICIAL AND BANEFUL PRACTICES AND DIETS IN KSHUDRA ROGA (MINOR AILMENTS).

In all the minor ailments, that arise in company with various diseases, the wise physician should consider the (predominant) humour, the tissue that is deranged (dushya) and the state of the derangement<sup>428</sup>. He should in those diseases prescribe the beneficial diets and adopt practices in accordance with the dosha, dushya and avastha<sup>428</sup> (state).

# BENEFICIAL PRACTICES AND DIETS IF MUKHAROGA (DISEASES OF THE MOUTH).

Application of Swedam (fomentations), purgatives, emetics, Gandusham, Pratisaranam (this is a process of medicament in which powders and thick solutions are applied to teeth and gums (with the fingers). Kabala (the use of gargles), letting out of blood, Nasyam, (inhalation of medicated smoke), adaptation of surgical methods and the application of Cautery with fire<sup>430</sup>, the use of the minor grains, barley, mudga (phaseolus mungo), Kulutha (dolichos biflorus), the soup prepared from the flesh of the animals of wilderness, fishes of the big variety, Karavellam (Momordica Charantia), Patolam (Trichosanthes dioica), tender raddish,<sup>431</sup> water mixed with Camphor, piper betel, hot water, Khadira (Acatia Catechu), ghee, articles that possess pungent and bitter tastes are beneficial for men afflicted with the diseases of the mouth<sup>432</sup>.

### BENEFUL PRACTICES AND DIETS IN THE SAME

Cleansing the teeth with a stick, bath, articles of acid taste, fishes, flesh of the animals of the marshy land, Curds, Milk, Joggery, Masha (*Phaseolus radiatus*), foods of dry quality, foods that are hard (to chew)<sup>4 3 3</sup>, lying on the chest (downwards), foods that are heavy to digest and those of *Abhishyandi* nature and sleep during day in all the diseases of the mouth, (they) should be refrained from 4 3 4.

# BENEFICIAL PRACTICES AND DIETS IN THE DISEASES OF THE EAR.

Application of Sweda (fomentation), administration of purgatives, emetics, Nasyam, inhallation of smoke, Venesection, the use of wheat, Sali rice, mudga (Phaseolus mungo), barley and old ghee<sup>435</sup>, the meats of Perdix chinensis, the peacock, the spotted deer, the francoline partridge, the wild cock, Patola (Trichosanthes dioica), Sigru (Moringa pterygosperma), Vartakam (Solanum melongena), Sunishannakam (Marsilea quadrifolia), Katillaka (Momordica Charantia)<sup>436</sup>, all rasayanas, observance of celibacy and silence are beneficial in the diseases of the ear and may be practised according to the vitiation of the humour <sup>437</sup>.

### BANEFUL REGIMEN IN THE SAME.

Foods and drinks of inharmonious ingredients, suppression of the urgings of nature, indulgence in discussions, the use of the tooth stick for cleansing teeth, head bath, sexual congress, foods that provoke phlegm and those that are heavy to digest<sup>438</sup>, scratching, exposure to dew, the patient suffering from the diseases of the ear should avoid.

# BENEFICIAL PRACTICES AND DIETS IN THE DISEASES OF THE NOSE.

Dwelling in unventilated houses, wearing tight bandage to the head 439, Gandusham, fasts, Nasyam, inhalation of medicinal smoke, administration of emetics, Venesection, blowing of the pulv of pungent drugs into the nostrils 440, administration of Sneha, Sweda, anointing the head with medicinal oils, the use of old barley, Sali rice, the Yushas made from Kulutha

(Dolichos biflorus), mudga (Phaseolus mungo), the soups made from the meats of the animals living in the villages and in wilderness, Vartakam (Solanum melongena), Kulakam (Trichosanthes dioica), Sigru (moringa pterygosperma), Karkotakam (Momordica mixta), tender raddish, garlicks, curds, hot water, Varuni (is a variety of wine), the three acrids 442, foods that possess pungent, acid and saline tastes and those that are oily, heating and light to digest, all these give happiness if taken in the diseases of the nose as Pinasa (Nasal Catarrh) and the rest 443.

#### BANEFUL DIETS IN THE SAME.

Foods consisting of inharmonious ingredients, sleep during day, foods that are of *Abhishyandi* nature and those that are heavy to digest, bath, indulgence in wrath, suppression of the urgings of stools, urine and wind, indulgence in sorrow and in liquid foods<sup>4,4,4</sup>, lying on the ground, a patient suffering from the diseases of the nose should try to avoid.

# BENEFICIAL PRACTICES AND DIETS IN THE DISEASES OF THE EYES.

Aschotanam (washing or flushing the eyes with medicines often dropped with the help of a fine piece of cloth into the eye), fasts, Anjanam, application of Sweda (fomentations), administration of purgatives, Pratisaranam, Prapuranam (filling up the cavities of the eye with medicinal liquids), administration of Nasyam, letting out of blood, surgical methods of treatment, application of plasters, ghee drinking 445, sprinkling of medicated waters over the eyes, keeping free from mental anxieties, Anghripuja, the use of mudga (Phaseolus mungo), barley, the red Sali rice, the meat soups of perdix chinensis, the peacock, the . wild cock, the tortoise, the Kulingaka (the fork-tailed shrike) and the francoline partridge446, ghee that has been long preserved in earthen pot, the Yusha prepared with the wild kulutha (dolichos biflorus), Peya, Vilepi, garlicks, Patolam (Trichosanthes dioica), Vartakam (Solanum melogena), Karkotakam (Momordica mixta), Karavellam (Momordica Charantia), tender plantains, tender raddish447, Punarnava (Borrhavia diffusa), Markava (Wedelia Calendulacea, Less), Kakamachi (Solanum Nigrum), Pattura (Achiranthes triandra), Kumari (aloe litoralis), grapes,

the Coriander seeds, the Saindhava salt (Manimantham), Lodhra (Symplocos racemosa), Vara (the three fruits), the honey called kshoudram, wearing of shoes<sup>448</sup>, the human milk, Chandanam, camphor, articles that are of bitter taste and that are light to digest, these have been laid down as beneficial which should be indulged in with discretion to the humour that is deranged in the diseases of the eyes<sup>449</sup>,

#### BANEFUL PRACTICES AND DIETS IN THE SAME.

Indulgence in wrath, sorrow, sexual congress, suppression of the urgings of tears, wind, stools, urine, sleep, vomit, seeing at articles that are very minute, rubbing the teeth, bath, taking food in nights, exposure (seeing) to the Sun<sup>450</sup>, indulgence in conversations, emetics, drinking of water, the flowers of Madhuka (Bassia latifolia), curds, Patra Sakas, Kalinga (the fruits of Cucumis melo), Pinyakam, grains that have sprouted, fishes, wine, flesh of animals that donot live in wilderness<sup>451</sup>, the use of Piper betel, articles that are of acid and saline tastes and those of Vidahi nature and those that are keen and of pungent taste and those of heating potency and foods and drinks that are heavy to digest, persons who aspire happiness afflicted with the diseases of the eyes should never indulge in (these)<sup>452</sup>.

# BENEFICIAL PRACTICES AND DYETS IN THE DISEASES OF THE HEAD.

Application of Swedam (fomentation), Nasyam, dhumapanam (inhallation of smoke), purgatives, plasters, sprinkling of medicated waters, fasts, Sirovasti (the application of medicated oils and other fluids to the head), letting out of blood, application of Cautery, the variety of sweda called upanaha, Old ghee, Sali and Shastika rice453, Yusham, milk, the meat of the wild animals, Patolam (Trichosanthes dioica), Sigru (Moringa pterygosperma), grapes, Vastukam (chenopodium album), Karavellam (momordica charantia), amram (mangifera indica; mangoes), Dhatri (phyllanthes emblica), dadimam (punica granatum; pomegranates), the fruits of matulungam (citrus medica), oil, butter milk, kanjikam, Cocoanuts 454, Patya (terminalia chebula), Kushtam (aplotaxis auriculata), Bhringaraja (wedelia calendulacea), Kumari (alæ litoralis), Musta (cyperus rotandus), Useeram (andropogou muricatus), exposure to moonlights, application of sandalwood paste, camphor, people afflicted with the diseases of the head may indulge in them according to their agreeability 455,

#### BANEFUL PRACTICES IN THE SAME.

Suppression of the urgings of sneeze, yawn, urine, tears, sleeps and stools, the use of bad water, foods consisting of inharmonious ingredients, bathing in rivers<sup>4,6,6</sup>, the use of the tooth stick for cleansing the teeth, sleep during day, the patient that suffers from the diseases of the head should avoid.

# BENEFICIAL AND BANEFUL DIETS AND PRACTICES IN THE DISEASES OF WOMEN.

Those practices and diets that have been laid down in Raktapitta as beneficial and baneful, should be indulged in or rejected respectively by women suffering from Pradara. Those practices and diets that have been laid down in Vatavyadhi as beneficial and baneful \*\frac{45}{5} \text{ should be indulged in or rejected respectively in all the diseases of the womb (yonivyapat) with discretion to the mala (humour) that is vitiated.

# BENEFICIAL DIETS AND PRACTICES FOR THE PREGNANT WOMEN.

The use of Sali and Shashtika rice, Mudga (phaseolus mungo), wheat, the pulv of the fried paddy (laja)<sup>T59</sup>, butter, clarified-butter, milk, Rasela (a kind of preparation), honey, sugar, the fruits Panasa (Jack; artocarpus integrifolia), plantains, Chatri (phyllanthes emblica), grapes, foods that are of acid and sweet tastes and those that are cold and cooling<sup>760</sup>, musk, chandanam, wearing garlands of flowers, application of camphor to the body, exposure to moon, baths, rubbing the body with oils, soft beds, cool breeze<sup>T61</sup>, Santarpanam (drinks and foods that are oily, cooling and nutritious), lovely discourses, indulgence in short walks (in gardens) that give pleasure to the mind, foods and drinks that are dear are always beneficial to women that are pregnant Tool

# BANEFUL PRACTICES AND DIETS FOR THE PREGNANT WOMEN

Application of Swedam (fomentations), addministration of emetics, Ksharam, indulgence in quarrel, and improper eating (Vishamesanam) and in foods that are not habitual, wandering in the nights, indulgence in the act of thieving, seeing of articles

that are not dear (to her)<sup>4,6,3</sup>, too much indulgence in sexual congress and in physical exercise, carrying heavy weights, wearing clothes that are heavy, waking up in improper time (nights) and sleep in improper time (day), sitting on hard and elevated seats<sup>4,6,4</sup>, suppression of the urgings of Soka, Krodha, Bhaya, Udvega, Sraddha, fasts, indulgence in foods that are keen, heating, heavy to digest, and those that consolidate the malas<sup>4,6,5</sup>, bloodletting, seeing (down) into deep wells, drinking of wine and eating of flesh, lying on the back, being not beneficial to women, they should be refrained from<sup>4,6,6</sup>.

Letting out of blood and the administration of enemata, emetics and purgatives if performed, the fœtus inside is either delivered prematurely (aborted), or he becomes dried up and mummified (papyraceous fœtus) or even dies inside 6. Articles that possess bitter, acid, pungent and acrid tastes should not be indulged in daily. Articles that vitiate wind (if indulged in), produce hunch back, blindness, motionlessness and dwarfism to the fœtus 8. By indulgence in articles that enhance bile, baldness of the head and the colour of pingala (gray) to the fœtus are produced. Articles that provoke phlegm, produce various colours and lameness to the fœuts. Thus these have been declared as baneful to pregnant women by the great sages 6.

# BENEFICIAL PRACTICES AND DIETS FOR WOMEN DURING PUERPERIUM.

Fasts, slight application of Swedam (fomentations), administration of uterine correctives (ecbolics), rubbing the body with oils, oily drinks, indulgence in articles that are of pungent and bitter tastes and those that are heating in potency, <sup>470</sup> medicines that are appetisers and digestives, the use of wine, old Shashtika and Sali rice, Kulutha (Dolichos biflorus), garlicks, Sigru (Moringa pterygosperma), Vartaku (Solanum melongena), tender raddish <sup>471</sup>, Patolam (trichosanthes dioica), Matulunga (the fruits of citrus medica), the use of piper betels, the two varieties of pomegranates, articles that reduce phlegm and wind, and the use of slight nutritious foods after the seventh day <sup>472</sup> and the use of flesh from after the twelvth day are beneficial. From a month and half onwards, the puerperal woman may not observe the ordinances of diet <sup>473</sup>.

#### BANEFUL PRACTICES AND DIETS DURING PUERPERIUM.

Indulgence in fatiguing acts, Nasyam, bloodletting, sexual congress, improper eating (Vishamasanam), foods containing ingredients of opposite energies (Viruddhannam), suppression of the urgings of nature, indulgence in foods that are not habituated and those that are disliked, \*\*\* sleep during day, foods that are of abhishyandi and Vishtambi in nature and those that are heavy to digest, the physician should avoid these daily for women during puerperium. \*\*\* In puerperal diseases born of wind and phlegm, the beneficial and baneful diets should be prescribed according to those diseases (i.e. according to the humour that is vitiated)\*\*\* \*\*\*

# BENEFICIAL AND BANEFUL DIETS IN THE DISEASES OF THE CHILDREN.

Those diets and practices that have been laid down as beneficial and baneful in fever and the rest that afflict adults, should be known (that the same) to be beneficial and baneful in the same diseases afflicting the children. Those diets and practices that have previously been laid down as beneficial and baneful in Mandagni should be known as beneficial and baneful in Parigarbhika is children that the previously been laid down as beneficial and baneful in Parigarbhika is children.

Those diets and practices that have been laid down as beneficial and baneful in accidental *Unmada*, should be known as beneficial and baneful according to the circumstances in children that have been afflicted with *Grahas*. <sup>779</sup>

# BENEFICIAL PRACTICES AND DIETS IN DISEASES BORN OF POISONS.

Tying the body above the bitten part, Mantras (sacred and other texts recited), administration of emetics and purgatives, keeping awake, letting out the blood, continuous pouring of cold water over the bitten part and the head, immersion of the patient's body into water (into a tub filled with water). Protection of the heart by covering a piece of cloth over the chest and also by drinking honey etc., administration of Nasyam and Collyrium, Pratisaranam, rubbing the body with powders that have the antitoxic properties, blowing cerebral purgatives into the nose by a tube, application of plasters, burning the bitten part (with heated iron or blazing brands), administration of counteracting poisons, application of fumigations, and methods that keep up the consciousness of the patient are beneficial.

The use of the paddies as Sali and Shashtika and the rest. Koradusha (is a variety of paddy), Priyangu (is also a variety of Shyama paddy), mudga (phaseolus mungo), Harenu (here it means Pisum sativum), oil, ghee that has been newly preparad and the meat-juices prepared from flesh of peacock, francoline partridge, perdix chinensis, deer, iguana, rat and the hog 883. (Amongst pot herbs), Vartaka (Solanum melongena), Kulaka (a variety of trichosanthes dioica), dhatri (Phyllanthes emblica). nishpava (Vigna catiang), tanduliya (amyranthes polygamus). mandukaparni (hydrocotyle asiatica), Jivanti (Cælogyne ovalis), Sunishannaka (Marsilea quadrifolia), Upodika (Basella rubra) TeT. Kalasaka (Corchorus capsularis), garlicks, pomegranates and Vikankata (flacourtia sapida), Prachin amalaki (flacourtia Cataphracta), Pathya (Chebulic myrabolous), Kapitha (Feronia elephantum), Nagakesaram (mesua ferrea) 4 8 5, the urine of cows, goats, and man, butter milk, cold water, sugar, foods that are not of vidahi nature, Saindhava salt, honey, saffron the western and northern wind, Haridra (Curcuma longa), white Sandal wood, Musta (Cyperus rotundus), Sirisham (Albizzia lebbek), Musk, articles of bitter and sweet tastes 587, the ashes of gold, in all diseases of poisoning, these should be known as beneficial and should be prescribed according to the stage and the kind of poison 488,

### BANEFUL PRACTICES AND DIETS IN THE SAME.

Indulgence in wrath, in foods that contain inharmonious ingredients, and taking food before the food formerly taken has been digested, sexual congress, the use of *piper betel*, physical exertion, exposure to wind, all acid and saline articles, all kinds of *sweda* (fomentations) and the rest, inhallation of smoke, sneezing, one afflicted with poison should not indulge in at any time.

# BENEFICIAL PRCTICES IN THE COMBINATION OF DISEASES.

In the combination of many diseases (i.e. when they attack simultaneously), the physician should know that those diets and practices that have been laid down as antagonistic to each of them are beneficial and should treat the patient accordingly.

(To be continued.)

### THE UNIVERSITY OF MADRAS.

DR. ELIZABETH MATTHAI LECTURES, 1931

# DISEASES OF INFANCY AND CHILDHOOD— GLEANINGS.

BY

DR. M. L. KAMATH, B.A., M.D.

(Continued from our December, 1935 issue.)

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#### LIVER ENLARGEMENTS

Enlargements of the liver due to rickets, congenital syphilis, biliary cirrhosis and those associated with enlargement of the spleen are all well-known. I will refer here to two cases of enlargement of the liver which recently came under my notice and which, I believe, to be of intestinal origin.

A: A marasmic male deaf mute, aged 8 years, came with a history of fever on alternate days for a fortnight (treated with quinine) and swelling of face and limbs of eight days' duration and was admitted into the Royapettah Hospital on 24—1—1931. Father, a butler, stated that patient had diarrhoea for two weeks following measles, about a couple of years ago.

On examination the followings were noted—anæmia, oliguria, irregular bowels—liver 2 inches below costal margin in the nipple line, slightly tender. No enlargement of the spleen or lymph nodes. No ova or amoeba in motions. Nothing abnormal with urine, except the quantity. Blood examination on 26—1—1931: No malarial parasite or malarial changes: Red Blood cells 4,660,000 and white blood cells 7,500 per c.mm: Hæmoglobin 41 per cent: Differential count of white blood cells gave polymorphonuclears 74%, lymphocytes 20%, large mononuclears 2.5%, eosinophiles 2% and mast cells 1%: Blood pressure 70/40 mm. Hg.

Oedema disappeared rapidly; hydrargyrum cum creta administered for a fortnight did not produce any results. With the grey powder, one quarter grain doses of emetine hydrochloride were given hypodermically for five days. Tenderness of the liver disappeared, size remaining the same.

As the child developed multiple boils at this stage, it had a course of Stannoxyl by the mouth which did benefit to the boils, other things remaining as before.

During the above treatment, blood analysis on 19-2-1931 gave the following findings.

Urea ... 24 mgms. per cent.
Cholesterol ... 333'3 ,,
Chlorides ... 520 ,,

Van den Berg (direct and indirect) tests gave negative results.

Blood count on 25-2-1931 gave more or less the same results. Hæmoglobin had gone upto 52 per cent; on 27-2 1931, the child was put on confection of Hedyotis auricularia leaves—1½ drachms per day increased to 2 drachms per day. On 8-3-1931, liver just palpable, on 12-3-1931 it was not palpable. An examination on 5-3-1931 showed 28'5 mgms. of urea and cholesterol 192'4. The confection was stopped on 15-3-1931. The liver is normal but the child is still marasmic. There is no dropsy. The child was removed on the 23rd, showing slight

B. A Brahmin female child of 3 years 8 months (daughter of a medical man) with a history of occasional recurrent attacks of diarrhoea, had slight fever and icteroid tinge of the conjunctiva on 8th February, 1931. It was given a mixture containing mercuric and ammonium chlorides for about ten days.

improvement in general condition.

When I saw the child on 18-2-1931, the liver was 2½ inches below the costal margin in the nipple line. It was put on a mixture containing sodium salicylate and bicarbonate with a few drops of the solution of mercuric chloride till 26th February 1931 without any effect on the liver.

Further examination of the blood on 26th February 1931, elicited the following:—

Red Blood cells		4,980,000	per	c.mm.
White Blood cells		8,765	5.	17
Haemoglobin	V11.	52	%	15800

### Differential count gave :-

Polymorphonuclear		42%
Lymphocytes		47%
Large mononuclears	7	4%
Eosinophiles	•••	5%
Mast cells		2%

Blood Analysis: Urea 22'5 mgms. Cholesterol 147 mgm, chlorides 480 mgms and calcium 8'2 mgms per cent.

Urine did not show anything abnormal. Only a few fat globules seen in the motions,

Next day it was put on confection of Hedyotis auricularia,—drachm and a half per day—slowly increased to two drachms. On 9-3-1931, the liver was one inch below the costal margin and not palpable on 15-3-1931. The medicine was discontinued on the latter date. The child's general condition is in every way satisfactory.

An examination of the blood and its analysis on 13-3-1931 gave almost similar results as already narrated.

The Wassermann reaction and Van den Berg tests were nagative in both cases and X-ray examination did not show rickety changes in the bones.

that the nathology of the men is collected in the mail.

difference of breadminister of ox delilings political

I opine that the cause of the enlarged liver in these two cases to be due to toxic absorption from the gut. Having recently found this drug, in the form of an extract, of great value in colitis and of considerable benefit in amoebic dysentery, I ventured to try Hedyotis auricularia in these two cases where it has been successful.

### SOME CAUSES OF ABDOMINAL CRISES

I must here make mention of some of the important causes of the abdominal crises met with in childhood. By far the most frequent amongst them are intussusception and acute appendicitis. The caecum and the appendix stand in the same relation to the alimentary canal as the tonsils and adenoids to the throat. For satisfactory treatment, the importance of recognising this early is too obvious. Actue generalised peritonitis easily supervenes and the importance of rectal examination in every case of acute abdomen must never be forgotten.

I have already referred to the pseudo-abdominal onsets of infectious fevers in children in connection with pneumonia.

The pancreatic metastases, that may occasionally occur in mumps in older children, should be remembered as well. It is remarkable that the virus of mumps should select so divergent organs as parotid glands, ovaries or testes and the pancreas. No satisfactory explanation is yet given for such predilection, but, I imagine, they show the relation that may still exist between structures derived from the three germinal layers,—the parotids from the epiderm, the gonads from the mesoderm and the pancreas from the endoderm.

The virus of mumps, usually mild in its clinical features, can on cccasion deal deadly blows by striking at the very root processes necessary for existence—Nutrition and Reproduction.

Another condition to be remembered is cyclic vomiting.

These disorders and those associated with typhoid and tubercle, form the bulk among the abdominal affections. It will be noted that the pathology of abdomen in children, is, in the main, the pathology of the midgut.

### ACUTE NEPHRITIS.

Acute nephritis often manifests itself without any antecedent eause but is also a complication or sequel to pneumonia or the

eruptive fevers. In malarial tracts it is not rare to see it complicate this disease.

It has been a point of controversy whether, the often associated scabies and sometimes, a complicating general dermatitis, be the cause or effect of acute nephritis. To me it is an open question not yet proven, though much may be said on either side.

Tonsillitis is often associated with nephritis in children, so, one is tempted to prescribe calomel, a drug beneficial in tonsillitis and reputed diuretic,—often it shows only its beneficial effects, but as Tirard pointed out long ago, there is always the risk of calomel blocking the renal tubules by a sort of "mercurial casts" and converting an acute type of nephritis into haemorrhagic, or retarding the course of a smoothly progressing one.

I have had, several or many times, to administer quinine in nephritis complicating malaria and have not noticed any deleterious results.

Albuminuria, oliguria, with casts and cellular elements due to filariasis may declare themselves during the course of or convalescence from any acute infectious fever. This must be borne in mind lest a hasty diagnosis of complicating nephritis be made in endemic areas.

#### HUNGER ŒDEMA.

A condition analogous to the hunger or war oedema, described during the great war, obtains among the poorer children in the city of Madras.

Dropsy was recognised as due to under-feeding among the soldiers of the French Army before Naples in 1528. Cornish of Madras described a similar condition in 1864, as obtaining in the Madras jails.

Within the last six months, three children have come under my notice as in-patients in the Royapettah Hospital.

Poor class parents, was admitted on 29th December 1930 for general cedema, of about a fortnight's duration. Three senior

children had died of fever at different ages. No stigmatta of syphilis.

The odema was stated to have commenced after an attack of diarrhoea of some days' duration.

Diet at home consisted of rice, dal, vegetables, dry-fish, and mutton when they could get it.

On admission the red blood cells were 4,240,000 per c.mm., white blood cells 8,375 and haemoglobin 50 per cent. A differential count gave polymorphonuclears 56%, lymphocytes 35%, large mononuclears 7% and eosinophiles 2 per cent.

There was no abnormal ingredient in the urine and no debris under the microscope,

The motion did not show any infection by intestinal parasites.

An examination of the blood by Dr. Mathews (a week after oedema had disappeared) gave—

Calcium	mb serdemen	8'5 mgm.
Cholestrol	continue of the con-	160'9 ,,
Urea	Autorities Inlead	30'0 "
Creatinin		2'3 ,,
Phosphates		
Chlorides	nelsen en	
		4'27 ,, 280'0 ,,

On a milk and bread diet and rest, the child lost its oedema except, that on the scrotum, on the fourth day; and fully so on the seventh day. It might have lost about a couple of pounds by the loss of oedema and weighed 25 lbs. at the end of the week, a poor weight for a child of six years. It left the hospital on the 26th January 1931 much better in general condition.

2. A child about 6 years, born of Indian Christian cooly class, with nothing of note in the family history, was admitted on 8th January 1931 with a history of general oedema ann ascites of about a fortnight's duration. A history of occasional diarrhoea or colitis was also elicited in this patient.

The diet was stated to have consisted of rice, dal, and vegetables, coffee, sometimes fruit, milk, mutton, etc., when they could get it.

An examination of the blood showed 4,190,000 red blood cells, 6,680 white blood cells to the cubic millimetre and 52% haemoglobin. A differential count gave 56% of lymphocytes, 36% of polymorphonuclears and 4% each of large lymphocytes and eosenophiles.

Nothing abnormal could be detected in the urine, nor did faeces show anything out of the way.

A chemical examination of the blood gave:

Calcium	7 2.16	8'0 mgm
Cholesterol	0+1	118.5 "
Urea	•••	21.6 "
Creatinin	•••	1.67 "
Phosphates		4'16 "
Chlorides		320'0 "

Rest and diet of milk and bread caused the disappearance of the fluid in the tissues and belly on the 9th day and the child left the hospital ten days later. This child, also of six years, weighed 25 lbs.

3. A Muhammadan child, 18 months old, was admitted on 2nd February 1931 for oedema of legs and face. Father, a hawker of tea, and his wife are healthy. They had two previous issues, one of which died of small-pox. No history of colitis could be elicited. Diet consisted of rice, dal, biscuit, bread and tea, fish and vegetables. On admission, weight was 18 lbs.; on the third day, when much of the oedema disappeared, weight was 17 lbs..—a bad weight but a comparatively better one than in the case of the above two children.

An examination of the blood revealed the presence of 4,720,000 red and 10,000 white cells to the cubic-millimetre and 72% haemoglobin.

Urine and motions did not give any information of clinical help.

On rest and the milk and bread diet, the oedema completely disappeared and as the parents took away the child on the fifth day, the bio-chemist could not be troubled for chemical examination.

All those three young patients did not show any clinical signs or smyptoms of deranged functions of any organs. The pulse was not rapid and there was no elevation of temperature

except in case No. 1, which was admitted with a temperature of 104.5°F., which touched the normal in 24 hours and remained there during the rest of the stay of the child in hospital—nearly 4 weeks.

The only feature was the 50% and 52% haemoglobin in the first two cases, but this, taking into consideration the other anaemias—notably that due to hookworm where much lower percentages of haemoglobin are recorded without dropsy—cannot be the cause of the swelling; the disappearance of the swelling is equally striking in its rapidity.

The real cause may await solution but taking into consideration the low weight and the poor condition of the patients, it seems that it may be due to semi-starvation—a cry of the tissues for more food.

I regret that the exmination is incomplete as no estimation was done of blood proteids and tissue chlorides which would have shed further light on the causation of the oedema,

### FEVERS OF OBSCURE ORIGIN.

In some cases, an ordinary examination of the patient and the history of the case may fail to reveal the real cause of the pyrexia.

Tonsillar infection and one due to bacillus coli or helminths as possible causes, were already referred to. Otitis media, particularly one due to pneumococcus which is very likely to be unatteded with pain, early mastoid inflammation and deep seated pneumonia which are relatively frequent in children, must be kept in mind. An examination of the blood—a routine of supreme importance in the tropics—may shed light in some febrile affections of the haemotopoietic system.

In conclusion, I would state, that an otherwise healthy child goes through many a serious disease with ease, because its constitution is not undermined by wine or venery. Any complaint, however trivial it may appear on the surface, should be gone into deeply, because it may mean nothing, or sometimes, everything. In childhood, more than at any other period, "prevention is better than cure."

### Thealth and Thygiene

--:0:--

### QUO VADIS, BENGAL?

(Ramesh Chandra Roy, L.M.S.)

About twenty years ago, in 1916, it gradually began to dawn upon me, in the course of my professional rounds that as a nation. we were going down hill. Lt. Col. U. N. Mukherji, I.M.S., (Retd.) had, previous to that, written a series of thought-provoking articles on the "The Hindus-a dying race." Between Dr. Sundari Mohan Das and my humble self, we frequently discussed this matter of decadence of health. We noticed that Bengalee babies, like other babies under the sun, came into this world plump and rosy; but before a year was out, a great majority of them disappeared from the face of this earth; and those, that remained, soon lost colour and flesh and whining and whimpering, rather than smiles and lusty kicks, characterized their early boyhood. We also discussed how a young lad of six or seven summers went to school all bright and joyous, but came back home in the afternoons withered and crestfallen. The higher a Bengalee lad progressed academically at school. the more he began to have bent back and rounded shoulders. spectacled nose, lean and lanky appearance, sedate and grave, devoid of all interest in his surroundings. When he leaves his College, he has distinctly aged. Look at the ladies; "old at twenty," a Bengali adage, very correctly represents modern girls. Sixty years ago, ladies easily bore a dozen children and reared them and were none the worse for it. But to-day, less than half a dozen, and she slides into the grave. She goes through her first pregnancy without trouble, through her second with difficulty and through her third perhaps never. In this land of 'permanently settled land tenure," every new disease, that comes, settles permanently. All this is by no These considerations led me to means an over-drawn picture. examine consecutively fully one thousand school boys, in order to find out the average health level of the Bengalees. I did it on a sectarian basis, to find out if sect made any difference. Hindu school of Calcutta let me study the health conditions of aristocratic family children; the Sanskrit Collegiate School furnished poor Brahman lads; the Mohammad Laik Jubilee School gave me an idea of Mohammedan lads' health; the C. M. S. School and the

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Bishop's Collegiate School gave me an idea of poor converts into Christianity. All those examined by me were Bengalees and and curiously enough, they all gave practically the same results!

A few years later, I was invited by the Health Committee of the Calcutta Corporation to advise them as to what should be done to improve the health conditions of the students of primary schools belonging to the Corporation. Between this and my original exmination in 1916, I was called upon by the Calcutta University Commissioners under Sir Michael Sadler to give my views to that august body as to what should be done to better the state of health of University students. Instead of giving my views as I did on different dates to different bodies, let me set them out in a lump. Some of these find a place in Sadler Commission Report; others have been deleted as too visionary.

My first recommendation was to make it compulsory for each boy or girl to be examined very thoroughly at the time of first entry into school and thereafter periodically for eye-sight, height, weight, chest-girth, hearing and conditions of teeth. If there was any defect that was to be examined every third month and reported to the guardian for remedy. If the guadian was poor, the boy was to receive State aid.

My second recommendation was to bifurcate the then existing schools into two divisions: a Lower Standard, comprising Primary to 'fifth class' of a decade ago and a Higher Standard, comprising the 4th class to F. A. Each standard of school was to have a separate house, and separate set of teachers. The Lower Standard School was to have a morning sitting for teaching and an afternoon sitting for play and exercises. I left the Higher Standard School alone, to be evolved out of the Lower.

My third set of recommendations was to make Boy Scouting and Girl Guides, sports and physical exercises compulsory, promotion depending on simultaneous success in physical exercises and academic careers. I have always set my face against the ever-increasing burdens in curriculum and examination, The present system of exminations is not only health-killing but also soul-killing.

My fourth set of recommendations was an ominous one. I recommended compulsory tiffin at school, to be paid for equally by

University—three rupees per capita, per month, in all. I recommended the diversion of money from building palatial hostels and school buildings, into funds to provide play grounds, free tramways, rail or steamer passes to have regular suburban trips for boys and girls whose health was below par. I also recommended that students in Government hostels at Calcutta, Dacca, Rajshahi &c. should be given balanced diets by a Medical Board and the Board should watch the results of those hostel feedings—as to the effect of such diets on the students' health, growth and development, temper, academic advance, likes and dislikes and powers of assimilation; after the lapse of 3 to 5 years, I wanted this Board of nutritional experts to lay down 100 ideal 'menus' to be strictly adhered to in all hostels and "messes" receiving students.

I contented myself with laying down lines of work and I am glad to say that I have lived to see some of my dreams realized. I hope before long to see the rest realized too. The reason why I make this long story is to fix upon the mind of my readers these salient facts:—

Firstly, that Bengalee youths are heading towards a disaster, and therefore, if they are to be saved, something effective must be taken up in hand immediately. It is already over late: "Catiline is at the gates of Rome—and you deliberate?", I am inclined to say with Carlyle.

Secondly, that though some sort of health examination is going on in some schools, that kind of defective work should be scrapped and systematic work undertaken throughout Bengal. There is already much trafficking in school making and under various names and guises certain "organizers" are increasing their bank balances. The affiliation of every school should be contingent on maintaining such systematic health examination as has been referred to above; and from the date of a candidate's admission into school, to the date of his finally quitting college, this single Health Card shall follow him like a shadow. The Calcutta University has spent much money in examining the health of students at the wrong end, when for good or for evil, students' health conditions have been crystallized, and not much can be done.

Thirdly, we have now in our midst, an excellent Nutrition Laboratory at the All-India School of Hygiene and we have several CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

nutritional experts. Each school should be compelled to feed its children on lines to be laid down by nutritional experts.

Fourthly every parent should understand that unless he combines to form Parents' Society and unless all parents take lessons on the latest ideas of education and nutrition, it is no use urging reforms in schools. Parents' Association is one of the greatest crying needs in Bengal. Such as they are, parents provide the wherewithal and think that all their duties towards their children end there. No mistake could be greater. Unless parents combine and dictate lines of policy in education, in co-operation with educational experts and authorities, they must stand aghast and see ukases thrust upon them through their children at school to be obeyed without a word : curriculum piled upon curriculum till the back of their boys bend low; books or rubbishes "authorized" by C. T. B. Committee rammed down their throats; Mohammedan Zealots coining a mongrel denationalizing language to be learnt: and above all, their homes and society disrupted by unruly, way ward and misled boys; and their country and society terrorised by terrorists! I repeat again all parents shall and must combine into an Association, if proper guidance is to be given to our children.

Fifthly, every one in Bengal should pause and think what Bengal and the Bengalees were, say only fifty to sixty years ago and where they are now, Health, contentment, goie de vivre were ours. But to-day we are far. very far, from these. Every Bengalee should learn that the best friend is one's health, the best wealth of a nation is its health and that health can come from Balanced Diet. It should be the endeavour of each Bengalee to understand very thoroughly the question of nutrition. Eating and nutrition are not synonymous but health and nutrition are; and so are wealth and health. Our country is poor not because of inability on our part to prevent that exploitation; or for inability to set up our own institutions to set off against that exploitation, we can improve brain and brawn; improvement of health will enable us to earn more; more earning will make our country rich. This is what I want every Bengalee to learn, ponder and think over. Let every English knowing Bengalee reader who reads this, explain it to his non-English knowing female relations.

### Mews and Motes.

-:0:-

Berhampore, the 6th April.

Berhampore has been affected with a widespread outbreak of pox for the last five months. As many as fifty deaths are reported uptill now. Two showers, that recently cooled the place, have not been able to abate the virulence a jot. Particular localities are seriously menaced. The Municipality has stopped burning sulphur, which was begun, and is now scattering bleaching powder only nominally. A great panic prevails among the people.

The Bengal Provincial Ayurved Sammelan of the Faculty Supporters has been announced to be held on the 25th and 26th of April, 1936. It is to be presided over by Mahamohopadhyaya Kj. Gananath Sen, Saraswati, who has been unanimously elected.

The All Bengal Ayurvedic Conference of Berhampore has shifted its dates to the 16th and 17th Yaistha, 1342 B. S. on the following grounds, (i) Inability of Maharajah Srish Ch. Nundy M. A., Chairman R. Committee to be present during the Easter Holidays, (ii) Refusal of Kj. Purna Ch. Das of Dacca to accept the presidential chair on grounds of ill health, (iii) Prevalence of small-pox in Berhampore, and (iv) Objection of Muffussil Kavirajes to the previous dates of Chaitra being at the year end. So, a fresh election is to be made. Kavirajes have beed requested to send four names for the presidentship of the Conference from a long list, which has undergone scutiny. Suggested names to be sent inside closed covers with the word third written on it by the 15th of Baisakh.

Some Young Ayurvedists of Calcutta met to confer together for a couple of days. Sir P. C. Roy was brought to blees their deliberations. The meeting was presided over by Sjt. Kj. I. B. Sen, Ayurved-Shastri. Some elderly Kavirajes were invited as honoured patrons, some of whom came and gave orations, while some of the others sent good wishes in writing. Sjt. M. Debroy Mahasay, Chairman, Reception Committee, failed to attend. Some constructive and innocent resolutions were adopted. A sharp debate arose on the vexed question of the state Faculty of Ayurved, regarding which counter resolutions were moved. One section pressed for a Faculty on honourable terms, which required elucidation. It was ultimately manoeuvered to shelve the controversial issue, which had little chance of success. A few young kavirajes kept harmlessly aloof from the coference having their own reasons of conscientious objections to co-operate.

The G. S. M. C. Free Ayurved college is to cease to be a ragged institution from now. A resolution to that effect has been adopted in the last meeting of the Executive Committee of the College. Without sufficient public help it is difficult to run the organisation satisfactorily. Hence the above unanimous resolution. A provision is, however, to be maintained for allowing free scholars in proportion to the monetary support, that may be available from the public.

The Shyamadas Vaidya Sastra Pith celebrated its Foundation Day on the 2nd Baisakh. A good gathering graced the occasion with presence. Speeches were made stating the ideal and utility of the College.

The Ayurved Sabha was at an 'At-Home' to Kj. Sjt. Sibnath Sen, on his election to the Calcutta Corporation.

Kaviraj B. Gupta, Tarkatirtha has been elected to the Executive Committee of the Bengal Sanskrit Association defeating many prominent candidates.

An Ayurved Sammelan was held under the auspices of the Prabartak Sangha of Chandernagore in French India on the 18th of Baisakh, last. Kaviraj Yamini Ranjan Sen, Kabyatirtha of Calcutta presided over the meeting.

### THE RAT PROBLEM

The only practical Solution, July 1929

Nemo me impune lacessit.

DON'T KILL A FRIEND.

Why is the flug like a star?

Because not all the combined powers of the world can pull it down.

Here stands a flag, behold it and beware! Here stands a flag, 'tis a signal, not a square. A better man than you has placed it there, So touch it, so touch it, if you dare.

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#### FOUR ABSOLUTE FACTS:

- 1. The Rats are polygamous.
- 2. Because of being polygamous, they have become a pest.
- 3 This polygamy is caused by the plans at present used to destroy them.
- 4. It is utterly impossible for them to be a pest and at the same time polyandrous.

Polygamy means the females in excess of the males.

Polyandry means the males in excess of the females.

The rat is like all other animals—the males are more venturesome, and, not having any family cares to attend to, travel about more than the females: consequently, where they are in equal sexes, as Nature intended they should be, more males than females get caught by the traps and other plans used for their destruction. The result of this is that the rats that are not caught live in a polygamous state.

Because of being polygamous the females are much more prolific than they otherwise would be, and produce more females than males. Consequently, anything that kills the males increases the numbers, and acts in the same way as the proverbial snowball or the notorious chain letter, the longer they continue, the greater they increase. This is why the rats have spread nearly all over the world in spite of the millions of millions that have been killed, viz., "Because the males are killed."

Now the remedy lies in using the Rodier method, which can be summed up as follows: Use only such plans as catch them alive and uninjured, then kill all the females and let all the males go alive, and for convenience sake, cut off portion of the tails of all male rats before they are let go alive, so that they will be known if caught a second time and not counted. Keep an account of the number of all females killed, and all males let go alive, by counting the dead bodies of the females killed, and the parts of tails of all males let go alive. Burn the lot. In other words, kill only females. If any plan can be found that will kill females only, without the sexing, then use that plan, but I don't know one."

The reason for not killing the males is to make the rats polyandrous, that is, the males in excess of the females. When the males exceed the females in numbers, they will prostitute them and prevent them from breeding; they will kill what young ones may be born, and when they largely exceed the females in numbers they will worry the remaining ones to death. By this means all the females are exterminated, and when this is done, the males will die off by old age, and so complete extermination is brought about at a minimum expense, in a reasonably

short space of time, and without any drawbacks or risks of any kind whatever. The greater the excess of males, the less the grand total of the rats, and the quicker the extermination.

It is the same old stupid Humanity which murdered Jesus Christ.

Which told Columbus, if he sailed west, he would fall over the edge of the Earth.

Which put Galileo in gaol and tortured him because he said the Earth revolved round the Sun.

The Rodier method for the extermination of pests is one of the big discoveries of the World, and the sooner Humanity gets down to "tin tacks" and realizes this fact, the better for all.

Sooner or later, legislation will be passed in every country of the World, making it a penal offence to kill a male rat.

What I say to Humanity is this :-

Adopt the scheme or suffer the rats.

## Reasons why Humanity all over the World should adopt the Rodier method for the extermination of pests, especially the rat

#### BECAUSE

- 1. It is the only plan that will exterminate the rat.
- 2. It is the only plan that can be made universal.
- 3. It is the only plan that works on the mutual benefit principle.
- 4. It is the only plan that cannot possibly do any harm.
- It is the only plan that will exterminate the rat out of the vacant and inaccessible places of the World, without spending any money on those places.
- 6. It is the *only* plan confined solely to the rat or any other graminivorous mammal or bird it is desirous of exterminating.
- 7. It is the only plan that will exterminate the rat, where there is plenty of food.
- 8. It is very simple. Its simplicity is its only drawback.
  - 9. It is the cheapest, as the rat is made to exterminate itself.
- 10. No foreign matter of any kind is used that may afterwards do harm.
- It is the most hygienic, as all rats killed are in hand and fresh, and can be burnt almost immediately.
- 12. It is easy of application.
- 13. It is the most humane.
- 14. It is based on a sound biological and fundamental principle,

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- The rat under polyandrous conditions is a cannibal, and as the males exceed the females, the more savage and cannibalistic they become, until extinction is achieved.
- 16. The killing of males causes the numbers to increase more rapidly.
- 17. A polyandrous pest is absolutely impossible and unknown.
- 18. Humanity has been trying for 3000 years to exterminate the rat under polygamous conditions, and utterly failed to do so in all that time.
- 19. There is not one person throughout the World who can bring one atom of evidence to prove that the killing of the males does not cause the numbers to increase more rapidly.
- 20. It is applicable to the rat, rabbit, sparrow, or starling, and many other pests.
- 21. I have personally proven the scheme for rabbits over 100 square miles of country, and another has proven it with the rat, and others for other animals.
- 22. After 41 years' experience, I have overwhelming proof in its favour.
- 23. It gains in strength as it progresses, until extermination is achieved.
- 24. Wherever a female rat can go to make its nest, the male can go and kill the young.
- 25. I am purely a philanthropist, not benefiting financially in any way.
- 26. It is nature's remedy, and therefore absolutely infallible.

The following students are declared to have passed the Upadhi Examination of the Syamadas Vaidya-Sastra-Pith, and admitted to the title of 'Vaidya-Sastri.'

The results are in the following order :-

Combined Competition of 'Prachin' and 'Nabin' departments (According to merit)—

#### FIRST DIVISION

ī.	Satya Narayan Sen, Vyakarant	irtha	•••	Prachin
2.	Nilkantha Roy	•••	•••	Nabin
3,	Basudev Gupta	•••	-	1)
4.	Lakshmipati Bhattacharyya	•••		11
5.	Ananta Kumar Chakravarty	*	•••	11
6.	Abanikanta Mazumdar			11
7.	Priya Nath Mandal	•••		
8.	Satish Chandra Adhicary	Mise Min		
9.	Jiban Krishna Mukherjee	•••		12
10.	Kali Mohan Das		•••	11
11.	Kali Pada Bandyopadhyay		•••	17

#### [MAY,

#### SECOND DIVISION,

12.	Asutosh Guha	•••	•••	Nabin
13.	Nagendra Nath Sen	***		,,,
14.	Tejaswindra Kumar Ganguly	•••		, 11
15.	Harendra Kumar Bhattacharyya	•••	•••	31
16.	Shyama Prasanna Barman			11
17.	Subodh Chandra Bhattacharyya		•••	,,
18.	Prithwis Chandra Sengupta			**

#### THIRD DIVISION.

19.	Sibapada Chattopadhyay		 Nabin
20.	Bibhuti Bhusan Mukhopadhyay		 33

#### PRACHIN BIBHAG.

#### Ist Division:-

- 1. Kumud Ranjan Gupta
  - 2. Jaya Kumar Jain
  - 3. Prafulla Kumar Giri
  - 4. Prakash Chandra Batabyal
  - 5. Bata Krishna Panchadhyai

### NOTICE.

is requirely, and the conservation in the little

We have just received an advance copy of "The Bloodless Phlebotomist" Vol. VIII No. 3, which is being mailed to every physician in India.

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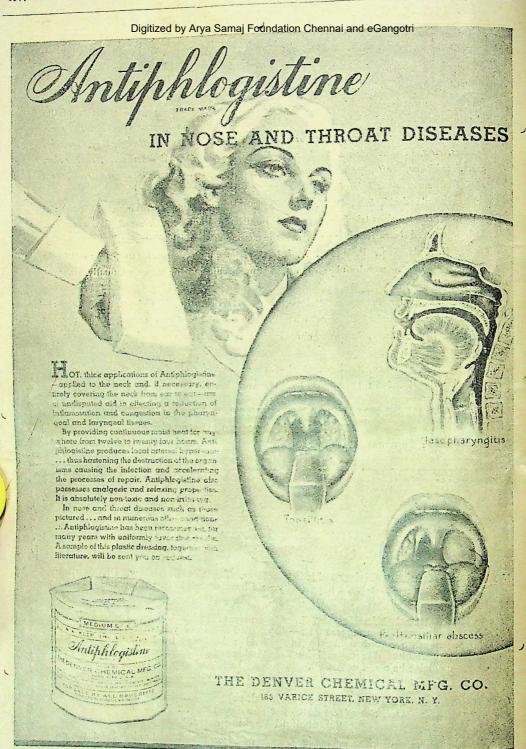
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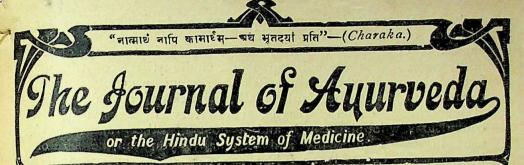
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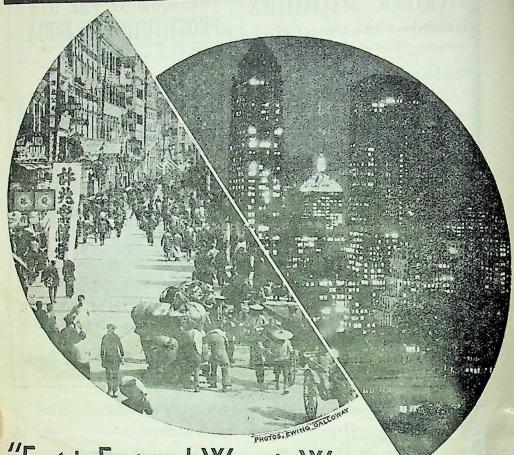
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# THE JOURNAL OF AYURVEDA

Vol. XII.]

June, 1936.

[No. 12.

# The Going World.

The Ramkrishna Medical Education Society has bestirred itself to found medical institutions of the type of the Lady Hardinge Women's Medical College of Delhi. Co-education in medical studies does not afford female students sufficient facilities to get practical training. Besides, many guardians cannot persuade themselves to co-education in the medical studies for their girls, whose number is therefore microscopic. In this connection is remembered the ancient history of Indian social constitution, in which the matrons of the patrarchal and joint Hindu family possessed knowledge of health, hygiene and healing, which would avert the necessity of summoning medical aid in ordinary indispositions and ailments. In midwifery, too, they boasted of preliminary knowledge. These qualifications were heriditarily transmitted. The matronly ladies of the family or the village zealously preserved the secrets of health in their boxes of miscellany, which have been displaced by the portmanteaus of modern polished life, containing drapery and jewellery. The heterogenous contents of the crude boxes included onion, garlic, cuttle-fish-bone, soap-nut, Alui, (a medicinal preparation), and other effective ordinary antitodes to infantile diseases, all these things being prized as precious possessions by the grand mummies. With almost no troubles, and without State help, these hoary-headed ladies kept the rate of infantile sickness and premature death very negligible, and in this achievement their dispensaries, mentioned above, were their main resources. They created heroic mothers and heroic children, guided by necessary knowledge and experiences concerning the various aspects of applied Eugenics, such as conception, management of pregnancy, post-natal observances, child-rearing etc. It must be remembered that pure Ayurvedic knowledge was the stock-in-trade of our ancient mothers. The move of the above Ramkrishna Society is to establish allopathic institutions and disseminate the lore of allopathy, whereas the particular healing science to suit the needs of the native system and constitution is Ayurved and Ayurved alone, to which they are unfortunately apathetic.

The Prabartak Sangha of Chundernagore in French India deserves the best thanks of all lovers of Ayurved for arranging an Ayurvedic Conference in connection with its Akshay Tritya celebrations, which takes place in April every year. Let us hope it will be more and more popular years after years, and gradually come to boast of being a largely representative gathering.

Commission of suicide seems to have taken an epidemic hold in India. The same echo is heard from Lahore to far-off Bengal. The most fanciful cause of suicide has been known. The heir of an American Croessus did the thing just for experiencing the sensation in self-destruction. All sorts of means are adopted in the act of suicide. Poison, drowning, rail-roads, etc. are the known up-to-date methods of voluntary exit

from this unattractive earthly existence. Whatever may be the cause, the mentality in almost cent per cent cases, is unpardonably perverted. In these days, we again hear of the novel feature of suicide in conspiracy to die together. The evil has got possession of both sexes. Where the course of true love, or infatuation does not run smooth, we have instances of mixed suicide, too. University education has also its share in the intensification of this course. Poverty, and all that it means, has, also, given rise to problems, not a little responsible for this scourge of the society, If life is not found to be a smooth sailing, and a bed of roses, it is deplorably assessed against petty issues, and ordinary disappointments. Such is the bad up-bringing society provides for Modern civilisation teaching to prefer the crust its units. to the kernel, and want more and more wants, has created a congenial atmosphere for cutting the Gordian-knot by the suicide cult. Much precious life and its infinite possibilities are being thus frittered away year after year on the flimsiest of grounds. Ayurved regards the psychology of suicide as a horrible malady of the mind, which must be afflicted with a lamentable imbalance of una रज: and तम: to lead to the ultimate culmination. खखन्त and मदाचार of Ayurved are no longer followed. These codes of personal and mental hygiene are based rules of high morals and spirituality. Godless progress in mundane affairs is a misnomer for civilization. It devilizes people, and is so subversive of true culture and advancement. This is the message of Ayurved to the world, in a nut-shell.

Need is often felt of Ayurvedic nurses by practitioners of the Ayurvedic system of Medicine. It is not unoften that patients are advised special attendance of nurses by Ayurvedic doctors in hospitals and private practice. Hospitals generally recruit raw hands for particular training for their requirements. But Ayurvedic institutions are gradually on the increase in the country. Nowhere is there a training section with a selected course to turn out finished products of Ayurvedic nurses, whose want cannot be conveniently filled by their conferes of the allopathic system. It would be to the benefit of the society and profession, if the attention of the authorities of Ayurvedic institutions is turned to this desideratum. The right type of literate men and women with a modicum of necessary general knowledge will certainly be available, if arrangements for proper training are organised.

Some time back the Dufferin Hospital of Calcutta issued an appeal for white rags to be used as dressings. Use of condemnned linen is compelled for paucity of funds to buy sufficient linen and cotton wool. Old linen, cloth, or old saris may very well do in such cases after their disinfecting treatment through the processes of bleaching and fumigation. We have tried this makeshift in relief works. Ayurvedic hospitals suffer from inadequate financial support throughout the country. It is also the ideal of Ayurved to be cheap and accessible to the poor, for whom the principal medical relief throughout the length and breadth of India is Ayurvedic. To cope with the growing requirements of progressive surgical treatment in Ayurvedic institutions, such methods of reducing expenses may well be profitably adopted. It is the imitation of, or temptation for the luxurious parapharnelia of the West, which hampers the growth of Ayurved, and corrupts her noble and lofty ideals. The West is immensely and immeasurably rich. But in pauperised India, pagentry of any sort, is oftener than not, incongruously related to the purse.

Now-a-days it is often noticed in the Press that food-poisoning destroys much precious life. Such occurrences generally belong to festive occasions, and result mostly from the inadvertence of the kitchen. In different parts of this vast India, the same story is heard of a veno-mous reptile or snake having been boiled with some delicacy or ordinary item of the bill of fare. India is particularly guilty of extravagance in feastings. That the elaborate programmes of lavish hospitality are not guarded against the possible dangers is the great pity. Merriments are thus clouded by the gloom of destruction, which can be averted but with a little vigilance.

We offer our sincerest felicitations to our good learned friend, and honoured fellow journalist Kaviraj Sjt. Dhirendra Nath Roy, Kavisekhar, M. Sc., Editor of the Dhanvantari who is to be awarded the Sir Jagadish Chandra Basu Prize, which was declared by the Madras University three years back. It was an all-India Competition. Sreejut Roy chose as the theme of his thesis a discussion of the facts Theory of Ayurved.

M. K. M.

# Original Articles

## WHAT IS DISEASE IN AYURVEDA?

BY

DR. D. LLOYD W. ABEYARATNA, M.D. (AYURVEDA).

Balangoda, Ceylon.

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The answer is whatever causes pain is a disease (Vyadhi).

Diseases are of four kinds: accidental or mechanical (Agantu), physical (Sarira), mental (Manasa) and natural (Svabhavika). Diseases caused by injuries are Agantu, of alimentary origin and by the derangement of the nervous, venous, lymphatic and arterial systems, Sarisa, through anger, sorrow, fear, joyousness, sadness, jealousy, concentration of mind, misery, haughtiness, greed, envy, desires and longings, manasa or natural diseases.

Again the diseases originate from seven sources as follows: hereditary (adivala), maternal (janmavala), alimentary (dosavala), mechanical (Samghatavala), physical (Kalavala, Seasonal), Contagious (daivavala) and natural (Svabhavavala).

The diseases that are transmitted through the lesion in the sperm or the ovum of the parents are hereditary, as Kustha (Leprosy) and Arsa (hemorrhoids). The hereditary diseases are of two kinds and might come either from the father or mother's side.

The diseases that are produced through the improper regimen (Apachana), wrong food and injurious exercise of the mother during the intrauterine life of the foetus are called maternal, as born lame, blind, deaf, mute, "minmina" and the dwarf. These diseases are

447

caused by either mother's defective circulation (rasakrta) or miserable living.

The diseases that are produced through improper food and living or anxiety are alimentary.

Alimentary diseases are of two kinds-Gastric and intestinal occasioned by physical causes as anxiety, fear or nervous excitement.

Diseases occasioned by the injuries struck with force on the weak are mechanical whether by instruments or by ferocious animals.

The diseases that are produced by cold, heat, wind and rain are physical, whether they are natural or unnatural,

The diseases that are produced by the tyranny of the Gods through thunder and lightening, through curses, phobia, sorceries of the Atharvaveda (infectious diseases) and through contagion are daiva-vala.

Hunger, thirst, senility, sleep and death are natural diseases.

These are two kinds-timely or untimely. They can be cured when they are untimely, that is, if there is hunger, thirst or premature senility when there is no reason for it they are proper subjects for treatment but not so when they are timely.

In addition to (parasitic) animaleules (that cause disease) there are twenty kinds of microbes (Krimi) divided into four classes.

The origin of microbes of the blood vessels (veins) is like that of leprosy. Their habitat is the blood-vessels. They are very minute, globular and without feet. Many of them are so minute that they are invisible. Chraka, III 7, 748.

Pathology or the science of disease has up to the last century, been rather vague owing to the complexity of reaction of the pathogenic agents upon the living matter,

## THE JOURNAL OF AYURVEDA

Bacteriology it entirely a modern science. A few years ago it was not even suspected that infectious diseases are due to the intervention of morbific microbic agents. Their very existence was not even known. Microscopy and chemical reagents have but recently revealed the most interesting teeming world of animalcules, which though invisible to the nanked eyes, are no less potent adversaries of living beings, and there is a constant struggle between life and these invisible foes, to which it ultimately succumbs, and in spite of the relentless war of science for the last generation, it has not been able but partially, to conquer and to control them.

Even the diseases that we call organic, as the cardiac affection, or metabolical as gout, may be the manifestations of the accumulated reactions of pathogenic germs, which have disappeared long ago, as pneumococci and gonococci respectively.

This is clearly seen in Tabes Dorsalis, as a sequel of syphilis, after twenty or thirty years of infection.

The ancient conception of disease was based more or less on humoral pathology, that is, disease originated from the derangements of the humours and it was the function of the diet and medicine and proper living to bring them back to their normal equilibrium. According to Ayurveda, there are three fundamental humors, viz., Vayu, Pitta and Kapha.

# अथर्ववेदान्तर्गत पराश्रयो क्रिमिसिह्यान्तम् वैद्यार्थप्रकाशिकानाम् भाष्यसहितम्। VEDIC PARASITOLOGY

Sruti text from the Atharva Veda with Vaidyartha
Prakasika Commentary

BY

PANDIT PANDURANGI SUBBARAYA SARMA,

Adhyakshya,—Andhra Ayurveda Visvavidyalaya, Cocanada.

-:0:--

#### PRASTABANA.

In these pages are given the Vedic texts collected from the different parts of the Atharva Veda relating to "sthula krimi" called the "Parasrayi" corresponding to the Parasites, with a view to give the reader an idea of what might appropriately be called he Vedic Parasitology.

The commentary gives a clear description of the life-history of the parasites and their method of infecting the man in addition to their sources. The treatments also have been elaborately dealt with.

The corresponding nomenclature from the modern parasitology has been given all through and diagrams also sketched in order that the text may be clearly and easily followed.

The English translation is not quite complete but is only a rendering and only aims at giving the reader the general import of the commentary and the sketches and diagrams have been taken from modern books and appropriately inserted.

The purpose of the publication is to inform the medicos that what was found missing in the classical text of Ayurvedic books might possibly be got up from the Vedas and other mantric Ayurvedic primitive literatures and to prove to the friends and foes alike of Ayurveda that the system of Aryan medicine was studied and codified in a perfectly scientific manner and therefore never falls short of any other system in the world.

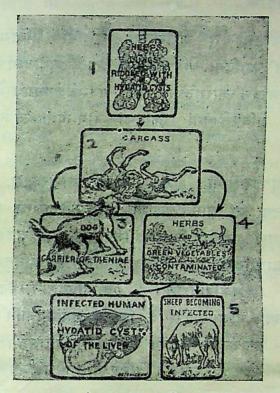
The science of Bacteriology is under compilation and will soon be made available to you through the columns of the Journal of Ayurveda which you will please patiently await.

A. A. Vidyalaya, Cocanada.

PANDURANGI SUBBA RAO.

Fig. 1

## क्रिमिसं क्रामण विधानं — Method of infection.



श्रुति—ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पश्रुष्वस्ननः।
ये श्रसाकं तन्ममाबिविशः सर्वतद्वनि जनिम क्रिमीणाम्।
व्याख्या—पय क्रिमिजनाधिक्तत्याः।

श्रत्न क्रिमिशब्दस्तु पराश्रयशब्दवाची "पेरासैट्" parasite इत्यर्थः। न तुरक्क क्रिमि बोधकः।

क्रिमेषु क्रेचित् पर्वतेषु, केचित् शोषधीषु, केचिह्ननेषु, केचित्यग्रुषु, खदकंष्वन्ये, ग्रवजीवग्ररीरप्वन्येषि। एवं क्रिमीणामुक्यत्तिरभिष्ठिता। तक्ष ये पर्वते मंभूनाः तेषां भरीरान्वयो यथा। त्वष्ट् मुख पञ्चवादिभिर्वा क्षाय चूर्णमात्नादिभेवन।दिहारा वा मूजधात्नादिकेवलो पयोगादिना वा अन्विष्टग्ररीराः क्रिमयः यथायोगं स्वकार्यक्षपामयान् जनयन्ति। एवं यनवाद्भादीनां वनेष्रस्वामिष्।

भय पश्चशीरसं भूतानामि क्रिमोणां भसादादि देशान्वयसु, तम्मांसासिना पुरीषमूत्राद्युपयोगेन, देहप्रीषाद्युपयोगेन, पयोदिधष्टतनवनी- ताद्युपयोगेन, वसारोचनादिना वा रोमन्यादि वायुविशेषेण वा, लाला-द्युपयोगान्तरेवी समाविष्टशरीरा: स्वाधिकारानुक्लसुहिष्टं वा रोगजातसुत्पादयन्ति।

श्रय शावजानां तु शरीरान्वयः सृतानां श्रन्तिम संस्करणाय क्रियमाणकर्ममं वन्धादिना वा, शोधनक्केदनादो तदीयमांशदि स्पर्धनेन बा, चर्मलोमस्यमं स्कारादिना वा एवमनेकान्यप्रकारै: संवन्धानां श्रनिवार्यतया प्रविष्टदेहानां क्रिमोणां रोगोत्पादकत्वेनित जन्महेतून् ब्रमः।

स जीवरेहजानां तु जीवरेहान्तरान्वयसु, सांसारिक
सुखोपभोगादिना वा श्राधवींणकानां शिरोव्रतमेधाजनन वर्नीऽवधानादि
कर्मयोगेषु रमास्टक्पृरोडागादि इविभोगादिना वा, स्विन्नदेहालिंगनादिना
बा, पूतिमुख्वव्राणादिना वा चंवनादिवाद्याभ्यन्तर सुरतादिना वा एवमन्यै:
प्रकारान्तरै: जनेकविधेरिति। एवमैवोपद्रष्टान्तरादि पुरूषिभ्यः
पुरूषान्तरेभ्यस्य साचात्कर्तुरिप क्रिस्यन्वयस्राभवतीति श्रस्त्रशालादि
जन्योपद्रवेषु प्रत्यच्युतिवचनैरेव सस्यगुपलभामहे। एतदेवकर्भ
गखान्तरेषु सौनिकादि संस्ताराय विनियुच्यमानं सवै क्पलस्यते।

चलमितप्रपंचेन त्रत्रपूर्वीक्तपर्वतादीनां स्थानजन्यिकिमिमं वस्थे निक्तानां फजमूलादिनां निक्षितानाां सर्वेषांदरभूतानां कथनं व्यवस्थामात्रितेरिति विरव्यमन्यतोपपादियिष्यामः। यथा तत्संबन्धासंब-स्थेन रोगान्वयः, तथैव तद्भिन्नानां फलसूलपत्नादीनामन्यतरैः पदार्धानां च पूर्वत चिनक्तानामन्यत्ववच्यमाणानां तद्भिन्नानामनेकानां पदार्थान्तराणां दर्भनस्पर्भनादि हेत्वन्तरेभ्यः पूर्वीक्तमर्वक्रिमिसंभूत सर्वरोगादि विनामकरण्मित संभविष्यताति सहेतुकसुपपादियिष्यामः।

यथा नपादिकं टक्सलतादि संवस्थेन जातानां कोठाज्वरादीनां विनायकरणे नि'ववनफणिज्यकादिशं बन्धो उपयुज्वते। यथा पर्युपित ज्ञुद्रपदार्थम इक्सतवाय्य क्रिसिकोठोत्यसश्रुरिकादोनां निवारणाय नि'वादि वातो विनियुज्यते पलाग्रपेषलेपादिना वा। एवसेव पूर्वत्रायि यथाजतानां सर्वोसयानां तथैव भिन्नवस्तूपयोग प्रकारान्तरै: विनायकरणसपि सृष्टू ल भवति।

भवीत्वायं प्रयोगस्त उदाद्वत पराश्रयिन। मिकस्यू लिक्सिमं भूतामया नामैविति नमन्तव्यम्। वच्यमाणानां वस्कीकादिभेदीपनं भक्त रक्ताशीपेशशीत्यादि पलाल्यनुपनालेत्युपनाभिक, पूतस्कं न्दनं न्दजृं भाद्यने-कोपाइका ग्राष्ट्रीजगाईत्यादि स्द्मातिस् स्मभूतिक्रिममं भूतानामिव रोगाणामयमेवप्रयोगः कुशनाधिक्ततो विद्ये यः।

### Note 1. मेधाजनने रक्तप्राधनप्रयोग प्रशंसा।

तथा अस्यस्तस्य विनियोगः सर्वसंपत्नमंस्विष । तथाहि ।
"उदुंवरपनायनकंन्यूसिमधायानं व्रीहियवतिनामायपनं चीरौदनपुरोडायरसानां भचणं च इत्येतानिमधाजननोक्तानि यहनिकासवये
यग्निपञ्चाननं तदुपस्थानं च स्व्यात्पाणिमध्यात क्षिरस्य द्धिष्टतमधूदक्षमित्रितस्य प्रायनं प्रश्निमत्यप्रायनं च" इत्येतानि कर्माणि
यनि वस्केन सर्वसंपत्नामः कुर्यात्। इति विनियोगमानायाम्॥

"षीटुंवयोटोनि भचणान्तानि मेधाजननोक्कानि विज्योतिष्कु कत उपतिष्ठते, सञ्चात् पाणिष्टदयात् सोहितं रसिम्यस्याति । पृत्रिसन्ये-जिह्वायासुत्साज्यमच्यो परिस्तरणसस्तृष्टणं हृदयंदूर्णं उपनह्य विस्नोरावो पस्युननेवासयति चूर्णानि करोतिमैयधान्ये सत्यजोत्यदिधष्टतसधुसिय-सन्तस्याति" इति कौधिकस्त्वे॥

### Note 2. वर्चस्यकर्मणि वपाडोम:

तया हि वर्षस्यकर्मण भनेनस्तान वर्षसामः श्रीदु वयादीनि वीणिकुर्यात्। तथाच "वर्षस्तामायाः कुमार्याः दिस्पोरोरिभमन्त्रणं क्रीतवपाशीमः भग्नुपस्थानम्"। इत्येतानि कर्माणि भनेनै वस्ताने तेजस्तामी अनुतिष्ठेत्॥

## Note 3. श्रयुष्कर्मणि वपनविधिः

चैलोपनयन गोटानाख्यसंस्तारकर्मणि च यत्त्वरेण इत्यनया चरखान्युचणं मार्जनं च कुर्यात्"॥ इति कौियके॥

Note 4. तथा पुष्टिकर्भस मैस्रधान्यं स्वष्टिष्टं सत्तुम् अजा लोहितमिस्रितं रसमिश्रितं संपात्य। भिमन्या भन्नीयात्। Note 5. तथा तत्रवकर्मसु अन्धां सूत्राभ्यां ऋतुमत्याः स्त्रियाः।

बोहित' रसमित्रित'क्कला स'पात्याभिमन्त्यू प्रादेशिनीसधामांगु बिभ्यां प्रासीयात्।

Note 6. तथा भप्तयामनाभकभीण संबत्सरं स्त्रियमनुपेत्य श्रुत्तयां रेत श्रानीय तं डुनिमिशंकत्वा संपात्याभिमन्त्य, श्रश्लीयात्।

Note 7, तथा बालकस्य प्रथमम् उपरितनदन्तजनन निसित्तदोष-परिहारार्थं लोहितेनस्विधितिना इति सन्त्रेण वत्सकर्णं छिन्द्य कर्णं लोहितं दिधमधुष्टतोदकिमित्रितं क्षत्वा संपात्याभिमन्त्यु वत्सं प्राथयेत्।

English rendering-

Firstly, the various sourses and modes of parasitic infection are dealt with in this Sruti. The term "krimi" ordinarily means an insect, but in medical language, it is meant to represent either a parasite or a bacterium, pathogenic to man. In this context, however, it pertains only to a parasite i.e. a parasryayi. Parasrayi utral means a creature that lives upon others, whether animals or plants, and in this brochure we are concerned only with parasites affecting men.

The Sruti says that parasites arise from various sources, some in the mineral and other rock products, some in the forest and vegetable produce, some in the grains and cereals, and some others in the domestic and wild animals and birds as well. They are carried unto us along with the edibles and other commodities, variously used in the daily domestic and industrial life. Perhaps one is more exposed to infection through the use of fresh and green vegetables and fruits, especially the leaf and the flower, fruit not excepted. It is equally possible that they are also carried along with certain earths, chalks and other mineral products, which get into use without any correction, cure, or modification whatsoever.

Regarding the animal parasites, we are told that they reach us not only through the use of their flesh, urine and other excretions, but also through their milk, butter, ghee and other products. Even fats and extracts like serum, bile pepsin etc. are included in the list of carriers. The saliva, the skin, the fur, the breath, the perspiration and other emanations are likewise implicated in the

carriage of parasitic infection. In the case of the domestic animals, however, it is not possible to define the method of infection with exactness, but association with them for over forty eight hours, even without actual contact, is calculated to effectively work out the requisition.

In the matter of parasites arising in the dead bodies, the methods of infection are none the less diverse. It is quite possible that one might incidentally be exposed to infection, while attending upon a dead body at its funeral or autopsy in case of men, or while handling the dead body or its parts in the slaughter house, the tannery, the sugar factory or the bone mill etc. in the case of animals.

The possibility of the parasites being transferred from man to man is also considered in cases of association with infected persons involving personal contact or use or handling of soiled clothing and food remains and the like, or in other walks of social intercourse, not to mention of sexual intimacy; it is equally possible that infants get infected by the wet nurses, even the dry nurses, through inadvertant kissing and other fondlings. Similarly, the staff and attendants do often, through carelessness, acquire it in both the theatre and the wards as well.

Lastly it is also stated that in certain routine toilet measures like ayushkarma i.e. shaving, parasitic infection is evidenced unless the razor is effectively sterilized and rinsed. Again in certain religious rites, as Medhajanana and Varchaskarma (corresponding to revitalization with own blood and vivification through transfusion of next blood of modern medical practice) where blood and tissue are actually used, whether from the subject's, own body or his nearest relative, preferably a virgin daughter, infection might arise through either contamination or the transfusion itself.

It is noteworthy that the primitives observed that all the parasites do not adopt the same method of invasion, and each class as a rule has not only a method of election but also affects certain parts of the body only, where it produces quite a variety of diseases, each in its own way.

Again, in the same way, as certain vegetables act as carriers and accelerate the effects of parasitic infection, certain vegetables have been studied to inhibit parasitic infection and cure their effects, for

instance, the rash of eruptive fevers is benefitted by the use of Nimba leaves and palasa Pastes etc. As we proceed along, we shall meet with not only the details of the methods of invasion and the ravages of the particular classes of parasites, but also definite measures to remedy them.

The reader is advised not to calculate the recipes as purely antiparasitic, but that many of them might, as well, be employed as effective bactericides also, even in cases of specific or systemic sepsis.

## क्रिमेर्लि गनिवाधन

Sex differentiation of Parasites.

श्रुति

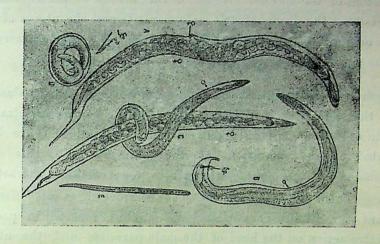
- अर्वेषां च क्रिमीणां सवीसां च क्रिभीणां।
   क्रिनदाखना प्रिरो दहास्यग्निनां मुखम्॥
- 3. इतो राजा क्रिमोणासुतैषां खपदिर्हतः। इतो इत माता क्रिमिईत भाता इतस्त्रसा॥

व्याखा-क्रिमिषमिष्टिमधिकत्याह।

सर्वेषां क्रिमीणां इति पुंस्तोहेशेन स्त्रीपुरुषभेदो दर्शितः। स एव स्मुटीकरोति सर्वां क्रिमीणामिति। एकत्र चकार उत्तसमुचायकः एवार्थं चपरः। क्रिस्यन्तरस्य वच्चमाणत्वात्। एवमुक्तानां उभयविध क्रिमीणां अवयवादिभेदमाश्रित्य साधनं दर्शयति (चतुर्थ चित्रे)। अतासमिशिवेनाग्रकरणसाधनमिति। अञ्चित् सुख्विनाग्रकरणसाधनमिति। अञ्चित् सुख्विनाग्रकरणसाधनमिति। अञ्चित्रं सुख्विनाग्रकरणसाधनमिति। अञ्चित्रं सुख्विनाग्रकरणसाधनमिति। अञ्चलक्ष्येः। सुखं सुख्यमित्यर्थः। क्रिमीणासुत्पादने यन्त्रख्यं तन्त्रख्युच्यते। तचात्रगर्भकोणः। एतेन अग्विगच्दार्था गर्भीपलच्चिमित्रस्यण्डविनाग्रकरणसाधनविश्रेषः।

षणि च प्राग्निरिति नात्र विहिष्चिते । त्रिपितु षयनयन।दियोगेन सर्विक्रिमिविनाधकरणे सर्वसमधे सत् सुप्रयुच्यमानमेव भेषजमुच्यते। तदन्यत्रप्रकाधयामः काष्यसूतेषु ।

## Fig. 2, दितीय चित्रम्। किमिलिंद्गभेदा: Sex of parasites.



भय च एवसुत्तरोत्या भेषजप्रयोग।दिना क्रिमीणा राजा इतः। उतापि च एषामविष्यष्टाणां क्रिमीणांमध्ये स्थपतिः स्थानपितः भण्डजात-मित्यर्थः पुंस्वं पदार्थवुध्या इतः। इतानां माता यो योषित् क्रिमिः साच इता। इत इति सामान्य बुध्या पुंस्वम्। योयं भावतु स्थितिः स्वस्तु स्थय द्वाविष इतावित्यर्थः। भव राजपदेन प्रथमोत्पन्नक्रिमिर्चते। एवं क्रिमीणां स्थानपितिरिति योषित्क्रिमिरायुच्यते। उभयोरेव वर्मिमूलभूतादिव दैहिक क्रिमीणां प्रधानत्वात्। इतमातिति इतानां क्रिमीणां स्थानस्थितानामण्डानां च माता योषित्कृिमः। इतमञ्चस्य-दिक्तत्वात् विनाभोऽपुनर्भावोऽवगम्यते।

यपिच क्रिमिषु स्वरूपसाम्यमात्रित्य भारतभावः, कार्यभे दमापित्य स्वस्मावः इति भारस्वस्याच्दाभ्यामवगम्यते। केचित् स्वस्यव्देन पूर्वीतस्तीत्वं भारायद्देनपुंस्वं चेति स्मुटेत्याद्दः स्यादविरोधः।

यद्दा त्राग्निमुखोद्भवाश्मना चारेण च स्थपति: क्रिमिपोषकभूतमलादि सहउत्तो यावित्रकुलं इत: निर्मुलनं भवतु। अत्राग्निमुखिविशिष्ट प्रभावं अन्तिमसंस्कारे मुखाग्ने रिव प्रथमतः क्रिमेशिश्ररः योनिर्वा दहतोति ज्ञाप्यते॥

In these two sruties, not only the sex of the parasites, but also other family relations are detailed. The male and female parasites have morphological differences of shape and size, but are considered equally phagocitic to man. Further, among each class and swarm

as in the case of white ant families are found a king and a queen worm, which constitute the central nucleus for the perpetual propagation of the species. Again, in the matter of destruction of the parasites, the head of the male parasite and the uterus of the female one are calculated as equally important and deserving complete mutilation beforehand.

Regarding treatment, the pabulum and other efete malas on which the parasites flourish are asked to be completely drained away, in order that speedy expulsion and annihilation are both facilitated by the inanition of the parasites. To this end, the kshara of Agnimukhi पिनस्चि i. e. crystaline extract of Plumbago Rosia is recommended to be employed as an effective adjuvant for all anti-parasities. Agnimukhi is reported to possess a selective action on the head of the male parasites and the uterus of the female ones and in support of this suggestion, the process of the funeral ceremony is alluded to, wherein fire is first set against the head of the male human corpse and the fork (vagina) of the female corpse.

# 3. यान्त्रिमिविशेषाः यलगग्डादयः।

Intestinal parasites—the Nematodes.

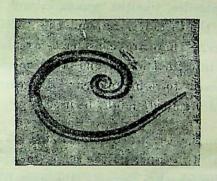
### श्रुति ४

- ४। दृष्टमदृष्टसृ हमयो कुरुक् सृ हम्। श्रामाण्डून् सर्वान् शृतुगान् किमीन् वृत्तसा नंभयाससि॥
- ५। त्रलागडुन् हिन्स सहता बधेन् दूना श्रदूना जरसा श्रस्त्वन्। श्रिष्टानिशिष्टान् नितिरासि वाचा क्रिसीणां न किन्निक्क्वातै: ॥
- है। इन्दस्य या सहीदषत् क्रिमेविंग्बस्य तहेणी। तया पिनिषम संक्रिमोन् द्वदा खल्वां द्व॥

व्याख्या— भान्त्रिक्रिसिविशेशानिधक्तत्याह ।

केचित्क्रिमयः दृष्टं चचुर्गांचराः अवन्ति । ऋष्टं केचिदन्ये चचुरगोचराः । त्रलाग्डून् एतनान्म्यः भूनातासदृशा श्रलाग्डा चुद्रान्त्रवाधिनः गग्डक्रिमि सामान्यवाचकाः । श्रलुगान् शलगान् वा— श्रत्यन्तं चरतीतिशलगा इत्येकाऽन्त्रक्रिम इस्वतनुतन्तुरूपाः। एते विश्वेष स्यूलान्ते स्थित्वा गृदस्थाने नामाये च निरन्तरं कण्डूतिं जनयन् इन्द्रियरीषानिष कुर्वन्ति। एते श्रलाण्डा श्रलाा तदन्य क्रिमयीषि श्रत्यः जीवन्तेषि सृतिक्रिमय इव श्ररीराद्विष्करणीयाः स्यः। तत्तु कुरीर करीर (करवीर ?) दृषद् स्यूलवज्र्त्वारेण साध्या। यहा वचसा (वचया, वचात्र स्थ्यानर्थान्तरम्) स्थ्यास्यार्थोगेन वा सन्त्रमाइतस्येन वा जंभयामिस निवार्थामः।

Fig. 3 तृतीय चित्रम् श्रलाण्ड शान्त्रिकृमि Intestinal Nematodes.



पंचमीमन्त्रोत श्रलाण्ड्यव्दः क्रिमिवचनः तान्इस्म नाग्रयामीत्यर्थः।
किं पुनः तहनन साधनं १ महता महत्तं ज्ञिनेन मन्त्रेण, यहा
सहत्तं ज्ञिनेन वधेन वध्यमानीषधेन (वधोऽत्रभेषनं) तदन्यत्र प्रकाग्रयामः।
सन्त्रीषधाभ्यां वध्यमानाः क्रिमिविग्रेषाः कयं भूताः १ केचिहूनाः
केचिदन्धे श्रदूनाः दूनादूनताचात्र पूर्वोत्त साधनद्दयेन क्रिमि परितापविग्रेषमावोधयतः (दू उपतापे)। मन्त्रीषधाभ्यासुपताितािक्तमयः
श्रनुपतािपता वा जरसा तत्रावस्थातुं श्रम्भ वन्तसन्तः श्रभूवन्
विर्धिवश्वन्तीत्यर्थः। (लकारव्यत्यः छान्दसत्तात्) यदि पूर्वोत्त
सन्त्रीषधाभ्यां निष्काग्रनेषु श्रिष्टान् भवग्रेषितान् भिष्टान् श्रनवग्रेषितान्
क्रिमीन् वाचा वच्या जंभयामिस निवारयामः। यथा क्रिमीणां
उच्छिषातः ससुन्तेष न किः नभवेत् तथा नितिरामि नाग्रयामीति
पूर्वेणान्वयः। योगोक्तानां सर्वेषामि मृलादोनासुपलचाणार्थौ वचा
परिग्रहः।

क्रिमीणां निष्काग्रविनाग्रयोः पूर्वीकोपायस्य पचान्तरमागङ्का गङ्कानिराग्रय मन्त्रान्तरिक प्रेषविधिमाह । इन्द्रस्य या इन्द्रस्यमहोद्दषत् ग्रत इन्द्रस्यया इत्यनेन इन्द्रयवः ग्रह्मन्ते । इन्द्रस्यमहोद्दषदित्यनेन इन्द्रवारोद्भव चारित्र प्रेषो ग्रह्मन्ते । उभयोरिप प्रायगः सर्विक्रिम-नाग्रयोषु प्रयोगदर्भनात् । विष्वस्यिक्रिमेः पूर्वीक्रिमनिक्रिमोणामिप सर्वेषां तर्हणो निवर्हणनमर्था । तया क्रिमिनिवर्धणया खल्वे द्रषदाविविपनिष्म पेषयामीत्यायः । श्रतद्रषद्खल्वोदाहरणेन क्रिमिविनाग्रोऽसं ग्रयेत्वव गस्यते ।

The nematodes.

In these three mantras are described the common intestinal parasites, the nematodes, like the "ganda krimi", the round worm, the "drasta salga", the thread worm, and the "adrista salga", the invisible pin worm. They are considered as the mildest and the commonest of the intestinal worms and that mere inactivation or expulsion is supposed to result in a cure, to secure which, a simple vermifuge or a mild vermicide might be used.

The ganda krimi, i.e. the ascaride, is found to infest the small intestine while the two kinds of the salga, the seat worms, swarm in the large intestine usually towards the rectal end where they produce a pruritus and also set up tickling of the tip of the nose and general irritability, indicative of their existence. No special symptoms however are attributed to the Round worm.

Two effective vermifuges, the crystalline extracts of Indra yava হুল্থৰ (Pavita Indica) and Indra vara হুল্থাৰ (cineria mimosa) are prescribed, bssides the well known vermicide Vachakshara ব্যাহাৰ (acorus calamus). The crystals of the two former salts are described as being large-sized, corresponding to thymol crystals, while the latter (the Vacha kshara) is described as Sarkara, corresponding to the tiny crystals of santonine.

In common use, all these plants are freely used in the crude form as decoctions and pulves, but the vedist recommends the use of only crystalline salts in preference to the secoum extracts.

Note-The preparation of the kshara and kinvaka corresponding to the modern alkaloids does not concern us at present, and

will be dealt with separately. The reader is advised to seek for all this information in the Sulba sootras of the mantra bhaga which the commentator has separately annotated in terms of modern chemistry. We shall publish this separately.

## भन्वन्याः शृंगक्रिमयः।

Special intestinal parasites—the Hook worm.

श्रुति:—

श्रन्वान्य, शोर्षेख्य आधी पाषेंय किसीन्। श्रवस्तव व्यध्वर किसीन् वचसा जंभयामसि॥ प्रतेश्रणामि शंगे याभ्यां वितुदायसि। किनियि ते कुकुंभ यस्ते वितुदायसि॥

व्याख्या— मन्वान्यादि क्रिम्यन्तरमधिकत्या ।

तत्तान्त्य, अन्तेषुभविभत्यर्थः भान्त्रिमिबिशेषः स च बस्तः प्रायशः जनमामान्येषु भान्तेषु वह्गः वर्तते। अन्वान्त्व, त न तथा। किंतु कस्यिचिमान्त्रेष्ठ व्यान्त्रोष्ठमात्रमेव। यदा माधारणान्त्रिकमिरनुश्रुरुष्ठ वर्ततेत्यन्वान्त्य, ज्ञुद्रान्त्रवासिनः क्रिसिविशेषः। एकत्वं जात्यभिप्रायकं प्रवेत्र। शोष्ठं श्रृंगविशिष्टाः, पार्णीयं पार्णी प्रदेशदासाः दिन्त्यटपण्णी त्वगद्वारा नखान्तर नखाधर प्रदेशद्वारा वा शरीरान्तरं प्रविश्य वर्तमानः। अवस्तवं अपरिश्व प्रदेश्य वाच्यार्थम् त्तिकोपाद्दानादिना पादपयवादिचमेद्वारा शरीरान्तरं प्रविश्य वर्तमानः। सन्ति येक्रिमयः वयावकाशं मार्गान्तरेण शरीरंप्रविश्य वर्तमानः। सन्ति येक्रिमयः वयाव सर्वान् क्रिमीत् श्रिमात्रेष्ठाने निवारणार्थे व्यारं पर्ययति। वयात्र यद्वत्रव्यं तदन्यत्रोक्तम्। भनेन चारस्य क्रिमिविनाशकरणसामर्थं दुर्वारमित्यवगस्यते। वयायोगसु भमोधित स्वते।

### Fig. 4. चतुर्ध चित्रम्।

मान्त्रिक् मिविशेष:- मोर्धिक मि— Hook worm.



श्रीर्धेख कृिसणासेव—षत श्रंगीतिसंवोधनं हे शृंगे त्वं वितुदायिस विशेषेणतोदयिसमाम्। श्रतः याभ्यां प्रशिष्ठाभ्यां प्रमधुवचाभ्यां किनिधि केदयासीत्यर्थः। प्रणिच ते कुषुभं गर्भस्यं प्रण्डजातसिप प्रश्रनासि स्नावयासीत्यर्थः। यः पुरुषः एवं विषधानाः विषप्रधानास्मन्तः तेश्रंगग्रीषंख्यादि प्रन्दवाच्या क्रिमयः ग्रोरे वर्तसाना दित पातुदृष्यादि क्रिसिकार्यसच्चे विजानाति। तस्य श्रमधुवचाश्रयप्रयोगः क्रिसिवनागे विधिषत्यर्थः। केचित् विषधान ग्रन्दे न गरप्रतिग्रह toxic, antitoxin?) विषयसेवाभाष्यन्ते।

गोर्षेख शंगनासक हिविधिनुमोणामि चतुस्रं ख्यकानि विविधिष्यानि श्रंकुणसहणानि वा आकर्षणास्त्रादनीपयोगिसाधनानि सिन्ति। श्रिप च हेदन्त पङ्की! तयोर्द्वन्तपङ्क्तेर्मध्ये के चिच्छंगरूप-दोर्घदन्तिनयमात् श्रंगनामध्या (Hook worm) भवन्ति। एते शोर्षख्यश्रंगेत्यादि श्रन्त्रिक्षयः उदरशेगाधानश्रूनातिसाशेदावतं चारोचक कदि पाण्डवामयादोनि चर्मकोलकाद्यनेकोपद्रवाणि च विविधारूपान् वाधान् जनयन्तोति श्रेषः॥

## ANKYLOSTOMA DUODENALIS.

These two Srutis deal with the Ankylostoma Duodenalis, commonly called the hook worm and the rarer variety, the Uncinaria Americanus. The ankylostoma is denominated as Seeshanya krimi from the succling or sucking discs in its head.

It is further described as "parshneya" in as much as it is reported to arise in the dirty soil of the latrines and other places—"avaskava", and finds access to the soles and lodging either in the

cracks and furrows of the skin of heels (parshni) and the soles or even under the nails and between the fingers and burrows, even into the uncracked skin "vyadhwara" to find a way into the blood current and in the course of circulation gets deposited in the mucous coats of the small intestines.

It is also found to possess two pairs of teeth with median tooth often projecting forwards in the shape of a hook, "ankusa" or a "sringa" a horn. It is from the shape of this median tooth that the parasite is called "Sringi" or the armed parasite. This parasite can strongly hold on to the intestinal wall with the help of this sringa and thereby protect itself from being washed down like the other unarmed ascarides by the usual purgatives and vermifuges. It also has sucking discs, with the help of which it sucks in blood and serum.

This parasite is further differentiated from the ascarides and others, for the reason that it evolves and liberates specific toxins dangerous to man and it is therefore called visha-dhana, i.e. productive of toxins.

In as much as the parasite confines its activities to the intestines and does not travel or migrate, the effects of its ravages also are likewise limited to the gastro-intestinal system generally. The chief among the effects produced by this parasite, as enumerated, are anorexia and consequent malnutrition and general anasarca and anemia, besides abdominal troubles as diarrhæa, colic, peritonitis, even ascites. Cardinally indicative of the presence of the parasite may be found in peculiar skin eruptions on the abdomen and the flanks, like wheels, rings, acne or warts.

The parasites generate numberless larvae which are daily thrown out with the foeces and get distributed in the loose earth of the latrines and other places, where they live sufficiently long, at least as long as the ground is moist and unexposed to the Sun, mean while obtaining access to a new host. Even these larvae are calculated dangerous and the term "kushumba" is used to draw our attention to the larvae and the necessity of directing the treatment against them also. Kushumbha means garbha kosa or gravid uterus.

The term amadhu means not sweet and indicates that the parasite thrives on sweets and in the matter of treatment amadhu vacha is prescribed. It may also denote that honey or treacles and syrups should not be used as vehicles for the acorine (vacha kshara) but an acrid base should be selected. (The import of the word amadhu has still to be further investigated.) It might perhaps be in pursuance of the sruti only that in village life infants are generally treated with "varra gunda" meaning an acrid compound powder containing acorus mimosa, crude radix.

Thus the efficacy of the radix acorus mimosa as a general parasiticide for all intestinal worms is established. In the point of its application, in hook worm treatment, however, it is prescribed with a specific acrid base.

(To be continued).

#### PATHYAPATHYAM.

BEING

A treatise on dietetics in Ayurveda

KAVIRAJ VISWA NATH SEN.

Translated by

BHISHAGWARA D. NARAYANA ROW.

Associate of the Madras Ayurvedic College and Associate Licentiate in Indian Medicine (Madras).

VOL. II.

(Continued from our last issue).

-:0:-

BENEFICIAL REGIMEN IN THE PROVOCATION OF WIND. Rubbing the body with oils, massaging the body, administration of remedies that restore the deranged humours to their normal equilibrium, and oily administration (internally and externally), foods that nourish and enhance corpulency of the body, Swedanam (the various methods of fomentations), sitting, lying, Sambahanam (medical massage as opposed to Mardanam which is athletic massage referred above), administration of enemeta and nasal medication (Nasyam), covering the body with clothes, keeping the body unexposed to air, Avagaham, Sirovasti, Vismaranam, exposure to Sun, indulgence in bath, acts that excite surprise,492 sitting in a tub filled with medicated oils, application of tight upanahasweda (i.e. application of heat by hot medicinal substances in the form of decoctions, pastes or plasters or of fomentation by cloth wrung out of hot fluids or the application of heat by enclosing hot medicinal substances or pastes within a cloth bag and applying it to the skin), the use of wine, lying on the ground, acts that produce happiness and articles that possess saline, sweet and acid tastes, the use of marrow, oils, fats and ghees, the use of fresh masha (phaseolus radiatus), kulutha (dolichos biflorus), and sesame seeds, wheat, the variety of paddy called

kalama, Cali and shashtika rice493, Peya, dhanyajalam (water in which grains have been washed), milk, krisharam (is a kind of preparation), manda, water that is comfortably hot, the urine of cows, water in which the roots of andropogon muricatus have been steeped, curds, the cocoanut water, kurchika, the meat juices of animals that live in the marshy regions (i.e. amphibious) as ruru (a large species of deer with many horns), khadgi (Rhinoceros), the boar, buffalo, Nanku (the ordinary deer of two horns), the elephant and the rest and of the animals living in villages (domestic) as cows, the mule, the camel, the ass, goats, the horses and the rest494 and of those living on the surface of water as the swan, ut krosa (a kind of bird of prey), Carari (is a species of water fowl), Sarasa (the Indian Crane), Crane, Krouncha (a kind of large Crane) and the rest and of those that live in holes as iguana, frog, Calwaka (difficult to identify) and the rest and of those birds that live in wilderness as the peacock, cock, the francoline partridge, kulingaka (the fork-tailed shrike), and of the crocodile, the whale, the Makaram (is a fictitious marine animal like the griffin), Gandupadam, the tortoise405 and of the fishes called Rohita, Varmi, Mudgara, Silindhra, Eranda, Bhringi, Illisa, Proshti, Craggara, Bhanura, and the like that live in water and (among vegetables) Vartakam (Solanum melongena), kulaka (is a variety of trichosanthes dioica), Cigru (Moringa pterygosperma), garlics, grapes, mangoes, Amrataka (spondias mangifera; hog plum), dhatri (phyllanthes emblica), the pomegranates, amlavetasa (the country sorrel), Kola ((Zizyphus Zujuba), Kapitham (Feronia elephantum), Siva (Chebulic myrobolons)496, the fruits of the palmyra, Bahusata (asparagus racemosus), Gokantaka (tribulus-terristris), Vastuka (Chenopodium album), Suktakshi (the white variety of iponea turpethum), Ganikarika (Premna integrifolica), Sarani (Paederia Foetida), the leaves of Mandara (asclepias gigantia), the peper betel, the white sugar, Bola (sphaeranthus indicus), the fumigation of incense, Aguru (aquitaria agollocha), turpentine, Cedras deodara, the gum exudate of Balsamodendron mukul (guggulu), Grandhyavyah (a kind of gum resin), saffron 497, oily and heating applications, the use of ashes of gold, silver and lead, wearing garlands of full blown flowers of Jasminum sambac, have been laid down as drinks, foods and conducts of life by the sages proficient in the Science of Self and in the Science of medicine that alleviate the provocation of wind.

BANEFUL PRACTICES AND DIET IN THE PROVOCATION OF WIND.

Indulgence in thinking, waking up, indulgence in discourses, blood letting, the use of emetics, observance of fasts, physical exertion, riding over elephants and horses, suppression of the urgings of nature, sexual congress, trauma, Apatarpana (is fasting and such drugs and regimen that have attenuating properties), indulgence in mental worry, in foods and means that diminish the vitality of the tissues, disturbance of mind, indulgence in sorrow and in long walks (wandering), foods containing ingredients of opposite energies, acts that hinder the process of digestion 499, old age, the season of rains, the last quarter of the night, the evening time excitement of fear, foods that are dry and eating small quantities of foods and foods that are of astringent, bitter, pungent and saline in taste, and those that are cold and cooling, and all the Tryna dhanyas as Chodika and Charnuta, Kangu (Letaria italica), uddalaka (is a variety of paddy), makustaka (Phaseolus lobalus), kodrava (Paspalum Scrobiculatum), barley, Syamaka (Panicum frumentaceum), Joornabha (a variety of paddy), and the rest500, and the use of Cimbi paddies as Jambuka, Rajamasha (Dolichos sinensis), chanaka (Cicer arietinum) mudga (pheseolus mungo), Kabya (pisum sativum), poisons, Satukam (the different roots nymphae species), Kramuka (the fruits of arcea catechu), Kaseru (scirpus kysoor), Tillaka (symplocos racemosa), Kotillaka (momordica charantia), tenduka (diospyros embryopteris), Karkotaka (momordica mixta), the tender seed of the palmyra, and the marrow in the seed of the same, toddy of the same, the river water, tank water, ice stones (that fall with the rain drops), kshara, seeds 501, oil cakes, dew water (water collected from dew), the ass's milk, patra cakes, trivrit (convolulus turpethum), bhunimba (andrographis paniculata), Katuka (picrorrhiza kurroa), kareora (Capparis aphylla), all dried meats, the variety of honey called makshikam, fumigation, suppression of wind, disregard, lying; these drinks, foods and practices and medicines are poisonous in the provocation of wind 502.

BENEFICIAL PRACTICES AND DIETS IN THE PROVOCATION OF BILE.

Drinking ghees, purgatives, blood letting, the white variety of Cali rice, wheat, thrina dhanyas, Chanaka (cicer arietinum),

mudga (phaseolus mungo), masuram (cicer lens), barley, acid manda, milk, the cocoanut water, Ikshaku (sugar cane), honey, laja (fried paddy), the meat juice of the animals of wilderness, clarified butter, sugar, cold water and fountain water 593 and karkotakam (momordica mixta), plantains, the jack fruits, the tender sprouts of Calamus rotang, Ashadhaphalam, grapes, kulaka (Trichosanthes dioica), tender fruits of kushmandam (benincasa cerefera), Ervarukam (the common cucumber), Tumbi (lageneria vulgaris), Parpatakam (oldenlandia corymbosa), the leaves of Marisha (Amaranthus oleraceus) katillika (momordica charantia), the pomegranates, the fruits of dhatri (Emblica officinalis),+ the tender soft pulp (that grows into the hard seed when the fruit becomes ripe) of the palmyra fruit, the fruits of abhaya (terminalia chebula), the date fruits, and the fruits of udumbara (Ficus glomerata) 504; the bimbi (momordica monodel pha) fruits, articles that possess pungent, bitter and sweet tastes, the fruits of Madhuka (Bassia latifolia), the roots of asparagus racemosus, the use of kamsya bhasmam; Ayabhasmam; rajita bhasmam, swarna bhasmam, katuka (picrorrhiza Kurroa), Nimba (Melia azadirachta), trivrit (ipomoea tur pethum), the chandanam (Santalum album), dwelling in bhumigrihams, resorting to parks that are cooling, resting in dharagrihams, exposing to moon lights, lying on beds spread with the barks of plantain trees and the petals of nymphoea, application of cooling plasters to the body 505, lying on the ground, wearing of gems, early morning, singing, embrace of lovely women, bath, company of friends, hearing to stories that are pleasing, exposure to slow breeze, seeing at the clouds, hearing to instrumental plays, sight of maidens that possess pleasing expressions, dances, the flowers Punnaga (calophyllum inophyllum), Utpala (Nymphoea stelleta), Patala (Bignonia suaveoleus), the lotus, Sumanas (Jasminum grandiflorum) and of the Nymphoea rubra (the red variety of Nymphoea)508, and Camphor, the river water, all methods and drinks, foods and practices and medicines that produce coolness to the body alleviate Bile.

(To be continued.)

<sup>†</sup> Some commentators hold that *Talasasya* does not mean the above but indicates the Talaphala i.e. the fruit itself i.e. the reddish pulp afforded by the fruit when it is ripe.

#### Reports of Societies

## THE VAIDYA-SASTRA-PITH BHUKAMPA BIPATTRAN SAMITEE.

This society rendered yeoman's service to the quake-stricken people of Behar. Its Ayurvedic Medical Relief Camp was the only Ayurvedic Mission for Monghyr and Jamalpore, which places were devastated beyond words. A chosen band of disciplined and devoted workers accompanied captain Kaviraj M. K. Mukherjea, B.A., Ayurved Sastri, who established the camp at the most central place, only a few paces away from the Tower-gate of the Monghyr Fort.

Below is given the account of the expenditures of the Society in connection with the historical earth-quake, to which the Society owes its origin.

INCOME.		Expenditure.					
	Rs. As. P.			Rs.	As.	P.	
Total Subscrip-		Furniture	•••	29	12	6	
tions	1251 9 6	Stationery	•••	18	2	0	
TO STATE OF THE PARTY OF THE PA		Publicity		27	3	6	
	CO. LICENSIA	Postage		7	4	3	
		Medicine and di	et	56	7	6	
		Travelling expe	nses	93	5	1	
A to the state of the same of		Expenses of	the				
		Monghyr cent	re	270	0	0	
		Miscellaneous ex	pen-				
Printer ad!	1. W. S. D. C. W. D.	ses		47	6	9	
all no dittie hiopaus	to to outlines in		di .	740	70	_	-
		AND WALLEY AND		549		3	
		Balance	•••	701	15	1	
			der	125 I	9	6	
				1		65	

Many philanthropic Kavirajes helped this humanitarian mission with money, medicines, and personal service.

A few extracts are quoted below to convey an idea of the admirable work done by the society.

In the 3rd meeting of the society was read a letter from Kaviraj Manindra Kumar Mukherjea, physician-in-chief, which stated:—

'Average daily attendance of patients at our camp hospital is about seventy. Most of them are afflicted with cold, cough, fever, pneumonia, bowel complaints, and kindred ailments. The number of the wounded and those otherwise distressed, too, is overwhelming. People from distances are approaching us to propose high monetary remunerations for our medical services at their places. We are snatching leisures, if possible, to slip away to the places of distant patients, but without acceptance of money and other rewards. Our work may be divided under three heads, viz.:

- (1) Treatment of the wounded.
- (2) Attendance upon other patients.
- (3) Visits to houses, where patients are lying, and arrangements for medical services to them.

On his return and in the fourth meeting of the society, Kaviraj M. K. Mukherjea (Captain) gave a statement of the condition and work at Monghyr in course of which he said,

"The work of Bengal in this crisis is very satisfactory. Up till the 4th February our camp has treated 708 patients, of whom the surgical cases were close upon 200."

The following excerpts in this connection are felicitiously corroborative.

The Daily Basumati of 23 10. 1340 B.S. wrote:—"The Vaidya-Sastra-Pith Bhukampa Bipattran Samittee commenced work on the 26th January. Up till now it has treated 645 patients in the course of nine days, besides 128 surgical subjects, winning admiration and gratitude by successful and skilled treatment. The Captain of the Camp, Sjt. Kaviraj Manindra Kumar Mukherjea, B.A., Ayurved-Sastri, is making suitable arrangements for distant localities by sending physicians and student assistants with medicines, dressings, diet and clothings from the camp. Thus, let us hope, the place of Ayurved in every department of the life of the nation will gradually be appreciated,"

Mr. Tara Bhusan Banerjea, Advocate, Monghyr, wrote:-

"Though I heard that Ayurved had its surgery, I had never any occasion to witness its practical proofs. But the work of the people from Vaidya-Sastra-Pith has amply proved the possibility of Ayurvedic surgical treatment."

The Secretary of the Central Relief Committee writes :-

"The quantity of their work is beyond the expression of my words. They are rendering great help to the people. They have managed with Sastric medicines and on Ayurvedic lines, surgical cases, where operations were needed."

Dr. Chakravarty, Chief Medical Officer, said,

"The physicians of the Vaidya-Sastra-Pith have with purely Ayurvedic medicines, and very good success and skill, cured many a surgical case. The Captain is a learned physician, conversant with the knowledge of the allopathic system, too."



KJ. M. K. MUKHERJEA, B.A., AVURVEDA-SHASTRI, (Captain and Physician in Chief).

The Officer-in-Charge of the Central R. Committee wrote:—
"They have practised Surgery as well, for which and other works
they deserve universal gratefulness."

### Review of Books.

ЗУ

KAVIRAJ M. K. MUKHERJEA, B.A., AYURVED-SHASTRI.

### ा. दिनचर्था।

By Vaidyaraj Bapalal G. Priced at Rs. 1/8, and Published by Prasthan Karyyalaya, Ahmedabad (Guzrat).

The author has dealt with his subject in a comprehensive manner following a careful sequence of the observances and duties of a health-seeker from the holy dawn to the bed-hour. By all these practices, mentioned and discussed by him, the hoary Ayurved still ensures soundness of body and mind. The book will certainly be a very useful possession of every household and family library. It is written in a lucid style. The technical matters have been presented with ability so as to suit even boys, students and lay-poeple. A comparative and elaborate survey of the subject has been made, and copious quotations from original Ayurvedic texts, and western medical scholars make the discussions lively and weighty, and conclusions commendable and salutary. The book deserves to be rendered into Hindusthani, or Sanskrit, and English to do wider benefit to people, and carry the messages of Ayurved to the utside world. The get-up of the brochure is quite elegant.

### 2. मस्रिका-चिकित्सा।

By Kaviraj Sambhu Chandra Vidyanidhi, Priced at only three annas.

The booklet embodies the author's own experiences, he being a Pox-specialist. Everything has been presented in a clear and common-place way. It can be recommended to every household, as also to practitioners. Nothing connected with pox has been left out. The maiden attempt of the young author promises a shining future for him, and deserves all encouragement. The book has been priced nominally for a wide circulation. It is written in lucid Bengali. It can be had of the author at Sital Ayurved Mandir, 135, Cornwallis Street, Calcutta The same address also sells the famous book on practice of medicine, entitled ara afaqui, by the late renowned Kaviraj Sital Chandra Chattopadhyay, the grand father of the author of analysis.

### Motes and News.

-:0:-

### AYURVEDA AND STATE-AID.

Sir,-Regarding the establishment of a State Faculty there is a sharp division among the Kavirajes. We do not venture to count upon a majority of votes. For voting is a system, in the manipulation of which the modern agitators and reformers are adepts, and therefore excel. It is no wonder that the popular view will be mistaken in the rather nice and subtle question of State-aid for Ayurveda. True, no empirical science can make a headway without royal patronage. But Ayurveda is not an empirical science. It is based on a nice philosophy, which is much higher than 'erring' science. State-aid is absolutely necessary, only so long as the truths of that particular science have not been established. But Ayuveda is a science, which is already an established one-long long before the birth of any other medical system. To hold that scientific truths must be progressive and therefore ever-changing is a cantradiction of terms. For, Truth is Eternal. It is only in the working of these truths that there is some scope for progress. But Ayurveda has a huge amount of experience at its back.

State-aid for a particular branch is a desideratum, where there is no danger of its being stifled by a rival school, which is in greater favour with the State. In the present case, the only effect of swallowing State-aid will be to be gradually swallowed by the wide and arrogant gape of the western system.

M. M. Kaviraj Gananath knows how vigorously his scheme was opposed only the other day by such eminent Kavirajes as the late Haran Chandra, and the late Shyamadas Vachaspati of revered memory. "Adoption of western method," in spite of the qualifying clause "where necessary", (which is a mere eye-wash) is a dangerous principle in the present case. For, whether the adoption is really necessary or not will depend upon the views of the young over-zealous Kavirajes, who are fine 'qualified graduates' (to quote the language), perhaps quite innocent of Sanskrit language and Sanskrit Philosophy, a deep knowledge of which is indispensable for a real grasp of Ayurveda. The result will be that the original tree will be overridden by the surrounding shrubs.

These people, if they get any ascendency, will certainly remodel the ancient Ayurveda in the modern western fashion into their own pattern. The younger section, consisting of the English-knowing graduates, will be all in all in the choice of text-books and teaching as well as in the choice of medicine and treatmeet, and the 'deaf and dumb' old Kavirajes, though erudite scholars of vast experience, will be nowhere. Such efficacious articles as Ghee, Honey, Triphala, etc., have already been replaced by Tinct, Iodine, Glycerine, and other foreign preparations, "The renaissance has set in" says Pandit Gananath. Yes, in the shape of buildings and other external paraphernalia, but not in the sphere of knowledge. To talk of Ayurvedic renaissance at the hands of young graduates (B. A.'s., M. A's., M. Sc.'s) is to ignore glaring facts. The condition of Ayurveda at the hands of these men will be pitiable indeed. Just fancy the queer condition of an old orthodox Pandit, whom you would insist on dressing in western style. We want either the orthodox Pandit, or the western Sahib, but not a hodge-podge of the two.

We would be prepared to receive State aid unconditionally, so that there could be no interference with the original character of Ayurveda. But this is not possible as State aid in these days, is never unconditional. We, therefore, refuse to invoke such aid in the interest of Ayurveda itself. To ensure a bit of academic efficiency we would be rather prepared to come under the Sanskrit Association (if at all necessaey), but should never invite directly or indirectly a polluting interference into a sacrosanct and highly efficient realm, which is our own.

We are crying for Swaraj. Let not the Ayurvedic Swaraj, which is still in our hands, slip away by our short-sighted policy. A half-hearted recognition by the State, which places the Kavirajes on a par with the lowest rank of Allopaths, and makes them eligible for granting certificates to district board and municipal servants drawing a salary of not more than 50/ or 100/ at most, as has been the case in some of the provinces, has no attraction for any Bengalee, who has any sense of self-respect.

My special apology for writing these few lines is that my assistance, feeble thought it might be, was called for on more than one occasion by the orthodox Kavirajes in their struggle for self-protection against the inroads on Ayurveda by Kavirajes of anglicised views.

SATYENDRA NATH SEN,
17, Radhanath Bose Lane,
CALCUTTA.

Writes Kj. Naresh Ch. Sastri, Kavya-Sankhya-Vedantatirtha:-

It is admitted on all hands that Ayurved is very ancient, and its eight branches did attain full development through centuries of research and cultivation. Formerly everybody from the palace to the cottage got cured by Ayurvedic medicines. In these days of national resurrection a wide-spread desire has sprung up to regenerate Ayurved, fallen from its pristine glory. Various attempts are being made in this directions. The educated and unenlightened communities have realised the suitability of Ayurved.

Many are of opinion that Ayurved would progress under a State Faculty. Kavirajes are divided in opinions on this question. A section of them says that no necessity exists for the Faculty, and that it has been engineered by a handful of Kavirajes to fulfil their selfish ends, and that it would unnecessarily fetter Ayurved, etc., etc. If the Sate Faculty is to be introduced, particular thoughts should be bestowed on how it can be inagurated and worked to improve Ayurved. We do not require the Faculty for licenses of vendors of wine and ganya, or for granting certificates to service-holders on small salaries. If the Government considers the qualifications of the applicant, and grant rights according to them. Ayurved may be helped in its progress. Ayurved has to be treated like allopathy, to which are granted degrees, diplomas, powers, etc. according to the standards of examinations. No one finds entrance into Medical Schools and Colleges without having passed the Matriculation and Intermediate examinations as the minimum qualifications. Ayurved cannot advance inspite of all Governmental patronage, if misfits and unworthy fellows are its representatives. Ayurved cannot be studied without knowledge in Sanskrit. So, such regulations have to be made that the student desiring Ayurvedic training must possess fitness to study it. If the same assessment is made of the qualified and the misfits, nobody would try to be qualified.

Ayurved must have practical training provided by Government for allopathy. But the Government is unwilling to make grants for Ayurved. So, the hope is little of establishing educational institutions, or charitable dipensaries at the charges of the Government. The Government does not consider it necessary to improve Ayurved. If we can establish the necessity of Ayurved's improvement before the Government, the Government may then help us. To this end are needed qualified students and qualified teachers. If a good physician creates an atmosphere, many may follow his example. Ayurved cannot expect to attract the notice of the Government, if it treads the stereotyped paths like on

blind man being guided by another blind man. The Government does not spend money for Ayurved, as it does for Sanskrit subjects and cottage industries. If a license is obtained merely in lieu of money, who would then laboriously study Ayurved? But when a license is to be had only by the test of fitness, Governmental help would then and then alone bear fruit. It is only in this way that a State Faculty can help Ayurved in its advancement.

Kaviraj Dhirendra Nath Roy, Kavisekhar, M.Sc., of Calcutta has been awarded the Sir Jagadish Chandra Basu Prize', (declared by the Madras University) for reaserch in Ayurved, the competition being thrown open to all the provinces of India.

The Prabartak Sangha of Chundernagore in French India arranged an Ayurvedic gathering this year as well on the occasion of its annual Akshay Tritiya celebrations. Kj. Yamini Bhusan Sen, Kabyatirtha presided over a fairly large assemblage.

Barisal, 3rd June.

Sj. Akhil Ch. Dutt, Deputy President, Legislative Assembly, visited yesterday, the local Ayurved Mahavidyalaya, where the assembled Kavirajes of the town presented him with an address of welcome paying glowing tributes to his many qualities of head and heart. Sj. Dutt gave a fitting reply, and paid a donation of Rs. 20 to the Institution.

Unable to elect a President, the Reception Committee of the All Bengal Ayurvedic Conference, Berhampore (which espoused wrong principles, of which most unscrupulous advantage was taken by some candidates for the honour of the presidential position) has postponed the conference sine-die on the ostensible plea of the prevalence of pox, which is virulently raging at the place.

The Satirtha Sangsad of the Astanga Ayurved College recently held its annual meeting under the presidency of Kj S. N. Mukerjea, Associate Editor of the Journal of Ayurved, to elect office-bearers and transact other businesses. A good gathering of the former students and well-wishers was noticed on the occasion.

The Faculty conference of the Bengal Kavirajes was held in April, as announced previously. Resolutions were passed stressing the need of a state Faculty and Council for Ayurved, and suggesting adoption of ways and means to make it an accomplished fact in the near future.

The Swarnamayee Promada Sundari Ayurvedic Charitable Dispensary:—It held its annual meeting on the 28th May. The Secretary read a report of steady progress. A distinguished and large gathering graced the occasion with presence. The occasion was utilized to present addresses to Sir H. S. Paul, Kt., and Kj Sibnath Sen on their election to the Calcutta Corporation as Mayor and Councillor respectively.

Kavirajes took prominent part in the recent All India Pandit Mahasammelan, held at Calcutta. Kj. M. M. Gananath Sen, M.A., L.M.S., Saraswati, Kj. Ram Chandra Mullick, Kabya-Byakaran-Sankhya-Tirtha, and Kj. Anukul Shastri were among the Vice-Presidents of the Reception Committee. Many Kavirajes were present in the sittings of the Conference. Proceedings were conducted principally in Sanskrit, in which Kj. Rakhaldas Kabyatirtha, Kj. Ram Chandra Mullick, and Kj. Manindra Kumar Mukhopadhyay, B.A., Ayurved-Sastri spoke eloquently on different topics. One of the resolutions moved by Kj. M. K. Mukherjee, and accepted by the Conference with enthusiasm, concerning Ayurved suggesting the acceptance of this Oriental Healing Science by the country, and introduction by the Bengal Sanskrit Association, of examinations of Ayurved, as in other branches of Sanskrit learning. Two Kavirajes were awarded medals in recognition of the merits of their Ayurvedic theses.

### WITHOUT FOOD FOR 56 YEARS.

### Bengali Woman's Unique Performance.

A Hindu lady, aged 68, named Srimati Giri Bala Devi of Bankura, the sister of Babu Lambodar Dey, pleader, has been fasting for the last 56 years since she took "Mantras" from her Guru at the age of 12 after her marriage.

THE JOURNAL OF AYURVEDA

Swami Yogananda Giri came recently from America, and accompanied by a Press Representative went to visit the lady, and gathered the following information about her. She is active, discussing higher philosophy and religious matters, and expert in "Pranayam and Yoga." She takes nothing but a leaf of Tulsi daily and not even a drop of water. She is always very gay and looks like a child. She does not pass stool or urine, and has still enough strength to do the house-hold works like any other young member of the family. The Swamiji wanted to take her to America with him, but she was not agreeable to do, as she had no order of her Guru to leave her native village.

A big meeting was held in which Swamiji addressed a gathering on "Pranayam and Yoga", and in the course of the speech he declared that Srimati Giri Bala Devi's case was a world record. He had only seen an American lady fasting for ten years and even without water by Yoga, but a case of such a long-standing fasting has been never seen in the world in this age.

### CHANGE OF SEX.

Mr. Jeneko Cubee belonged to the opposite sex and his female name was Miss Jeneko Kubkova. He won many prizes in the competition of sports for females. He has become a male by a surgical operation, and soon he is going to enter the list in sports with the malefolk. His operation has created a sensation in the world of surgery.

## 25 WOMEN, BECOMING MEN, SAVED BY SURGERY.

In the birth records at Somerset House, the letter "M" denoting "male" is sometimes changed, years afterwards, to "F", "female", and 'vice-versa'.

They are alterations preceded and followed by years of human suffering,

Ending such suffering is a little-known phase of the surgical work at Charing Cross Hospital.

"Abnormal types have always existed, and in the past antipathy, even persecution, has been their fate," a hospital official told me yesterday.

1936.]

"Such abnormalities are not so rare as the public generally believes. The tendency is that the people preferred to maintain strict silence, instead of seeking medical advice,"

Already about twenty-five cases have been the subject of successful operations at Charing Cross Hospital.

All have been women, who developed masculine characteristics, such as growth of hair on the face, deepening of the voice, and alteration in bodily contours.

Their psychological outlook also tended to become masculine. They favoured men's sports, clothes, and strenuous activities.

A surgeon told me: "The operation is difficult and demands a technique and care of its own.

### SURPRISING CHANGES.

"Results already obtained, however, have given considerable hopes for future developments.

"After the operation there are surprising changes. Hair on the patient's face disappears; her complexion becomes rosy; she grows radiantly happy.

"There is also the problem of men with feminine characteristics, and operations for them may be a future possibility.

"Surgery is coming to the aid of those, who in the past have been dismissed as freaks of nature."

### SELF-DESTRUCTION FOR LOSS OF A TOOTH.

A sixteen-year-old girl, by name Avelin Krother, and hailing from Kaselfode (Yorks), had been to a fair with her companion. The crowds of the fair pressed her, and suddenly a tooth fell out of her mouth. She became surcharged with grief at the circumstance, and communicated to her friend her determination to embrace a watery grave in the river, if the tooth were not searched out.' The girl's mental anguish induced her not to return. Next morning searching discovered the tooth, but simultaneously her dead body, too, was recovered from the bed of the river.

### THE JOURNAL OF AYURVEDA

### THE FIVE CHILDREN

Holywood has taken portraits at enormous expense of the five children, which were born together of a woman in America. The co-birth of five children has created a sensation all the world over, and this is further heightened by their position on the screen. The parents were paid by ten thousand pounds for rending their precious possessions for the film, and everyone of the babies was heavily insured for one hundled thousand pounds, lest the light of electricity does any sort of harm to their health. Besides, the physician of the children had to be kept on constant attendance during the camera-work. The photographers experienced no difficulty whatever, as the babes were kept absorbed with toys.

The Governmet Title 'Vaidya-ratna' has been conferred on Sj. Pandit Sohan Lal Muttra.

The Bihar Government has entrusted the charge of manufacturing and distribution of well-known and potent Ayurvedic medicine 'Mrita-Sanjibani Sura' to the Patna Government Ayurvedic College. The Govt. desires to have its monopoly, as this excisable commodity is being manufactured and traded in to large members of unlicensed private individuals. In future the Patna Govt. Ayurvedic College alone will have the exclusive right of preparation and sale.

- Kj. Bagala Ch. Mazumdar read a paper on Scope of Research in Ayurved' before the Calcutta Ayurved Sabha.
- Kj. Murari Mohan Ghose gave a speech on 'Tuberculosis' under the auspices of the यन्त्रा निवारिणी सभा।

It is a happy news that Sreeman Guru Charan Mukhopadhaya, the eldest son of the late founder of the "Journal of Ayurved', has come out with flying colours in his Degree Examination obtaining the Bachelor's title in Science with the first position in the first class in Honours in Physiology. He is destining himself for the medical studies and profession. Our sincerest felicitations and good wishes to the amiable and promising youth. We many confidently hope he would prove a chip of the old block.

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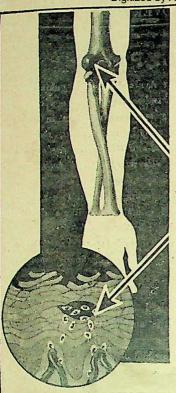
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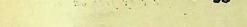
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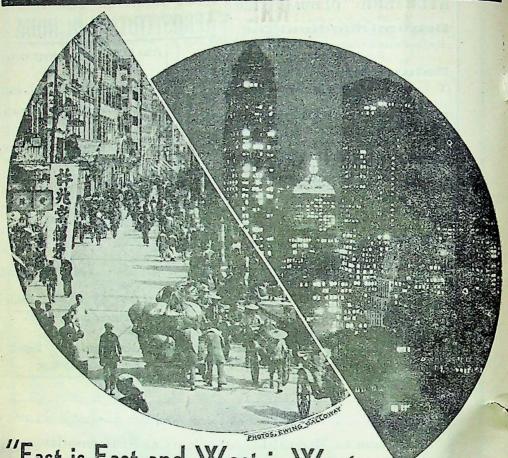
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# THE JOURNAL OF AYURVEDA

Vol. XIII.] July, 1936.

# The Berhampore Muddle

History has repeated itself at Berhampore. back the second session of the All Bengal Ayurved Conference had once been invited to the place after its session at Dacca. The people of the place severely censured those, who had called the conference there, and made no effort to hold it, which consequently slept under the turf for long years The saving grace of that episode was that Berhampore was not guilty of scandals, as it has been on this occasion having set hands to the holding of a session, and exhibited a lamentable and dirty failure. The ball had been set a-rolling afresh with flourish of trumpet three years back from Calcutta to be buried a hundred fathoms deep at Berhampore, to which audicious venue had been invited the third session of the revived conference. The history of the resuscitation itself is inauspicious, and the factors responsible for the unhappy and painful termination of the maiden session of the revived conference at Calcutta are still green in the living memory of the men of the province.

An Evil Spirit of Calcutta, which vitiated the Berhampore atmosphere, is responsible for the failure this time. It was the self-same spirit, which sought to wreck or discredit the Faculty Conference, organised by Kj. M. M. Gananath Sen, a few months back by underhand and despicable means of anonymous propagandisim. Any two persons have the right to confer together with any definite or indefinite purpose. So, if the Faculty Conference was obnoxious, it was but by styling itself as an unqualified 'Provincial Ayurvedic Conference' But it was a peaceful and successful affair, carried through with the proper safeguards of a creed and a place, ensuring security and concord, though it may have been an eye-sore to the 'All Bengal Ayurvedic Conference', which has stultified its name at Berhampore, and buried its existence in an inglorious grave The Evil Spirit, mentioned above, would jeopardise success at every place of its association, as conclusively proved by the uniform annals of its nefarious doings and achievements, not unknown to the Ayurvedic community of the province.

The Reception Committee of a conference must be an independent and impartial body to conduct affairs in a decent, dignified and satisfactory way. Nothing is more condemnable than espousal by the R. C. of the cause of an intriguing aspirant for the presidential throne of the Conference. It bespoke gross inexperience of the Committee to conceive the idea of presidential election by the votes of the outside Ayurvedic public, afflicted with a disorganised and disintegrated state. The colossal folly of publishing a lengthy inventory of heterogeneous Ayurvedic names for presidentship, and inviting votes thereon, followed as a necessary corollary. All these preposterous steps with their inevitable ramifications, and concommitant evils, produced the darkest chaos imaginable, which has eventually culminated in a complete ship-wreck.

One closing date after another for receiving nominations or votes was declared most fancifully and farcically. Irregular and illegal were the procedures of the R. C., which sought to validate votes according to necessity in order to frustrate a fair tie, and return a favourite for the presidential chair, mercilessly trampling under the feet, all principles of justice and fair play. The minority of the truth-loving well-wishers of Ayurved among the members of the R. C. demanded an impartial enquiry into the genuineness of the votes, which reasonable proposal was turned down by the numerical superiority of the conspiring majority, which even slighted the resignations of some influential

members as a protest. In the meantime the R. C., guilty of illegal procedures ab initio, had been threatened with legal consequences, if whimsical actions were pursued to their logical conclusions. Having thus built a cobweb of complications, in which the R. C. was inextricably entangled, it ultimately abandoned the voting system to achieve its own one object and went on recruiting so-called members to increase its voting strength for its positive success. It had now taken upon itself alone the task of presidential election rejecting outside votes of the Ayurvedists. In all these unclean affairs, the R. C. could save its skin, as a cockfight had been engineered between a candidate and a candidate. The R. C. could thus well afford to ignore the hornest's nest created outside. The Chairman of the R. C., Maharajah Bahadur of Cossimbazar helplessly watched the happenings, as he himself was the very embodiment of impartiality and wisdom. Though he could not control the misguided elements, as a true lover of Ayurved he stuck to his position to save the situation, if possible.

The public was pestered with correspondences in the Press from the henchmen of the two rival candidates, and the Press, too, showed a disgraceful partiality in this matter. No paper did then publish a single statement of true facts, sent by non-party people in the know of things. The R. C. returned their candidate at a stage, when it had estran. ged the feelings of an influential section of the local public. who took the vow of the sternest opposition, should the holding of the conference be attempted at Berhampore. By all these scandals the R. C. had forfeited the confidence of the outside world in the meantime, and the gates of acquiscence and co-operation were consequently closed on all sides So, the unique honour thus manoevred for the fortunate receipient of the presidential chair was of no avail, and he had to beat a retreat with a statement. wearing a semblance of magnanimity, and sounding the final death-knell of the conference.

All sorts of corrupt practices had been imported into these dirty episodes. Even the missile of a sort of peculiar and communialism was invoked at the initial stage of the election, when a non-party, respectable and erudite gentleman was put up for the presidentship to cut the Gordian Knot. The voice of protest was raised against corruption from some unholy quarters, which might be likened to Devils citing scriptures for their purpose. The R. C. tried to dangle and knock down its chairmanship, as also the presidentship of the conference to the highest bidders. But its folly miserably failed therein too, knowing not to handle the hammer, and how to carry out even the 'going, going, gone.'

Let us prescribe bounds to the pen at this stage. The less said, the better, 'but of evil cometh good.' The real internal enemies of Ayurved have been revealed in true colours in connection with the tragic drama of Berhampore. The future organisers of conferences may thus be able to steer clear of its miserable performance, spelling disaster. A silver lining in the cloud may be noticed, if thus the Devil in the community be destroyed, and out of its ashes happens the emergence of idealism, purity and thuth.

Let all concerned take the lesson that bad principles and unconscionable tactics carry the germs of their destruction in their own womb, and that an iconoclastic and disgraceful triumph, contrived by evil means, is but tentamount to an ill-concealed fleeing discomfiture. By no conspiracy is it possible to rise to an altitude over the heads of stalwarts and worthies, who must bedim and belittle hollow aspirants by their intrinsic and blazing merit. It is the height of folly to attempt to bolster up a personal prestige (which has no recognition and foundation) to deceive and defy all men for all time. It is the obvious and imperative duty of all Ayurvedists strongly to rally to extirpate the overbearing evils of all shades, threatening the existence of Ayurved!

# Original Articles

## JOURNALISM IN AYURVED

BY

KAVIRAJ M. K. MUKHERJEA, AYURVED-SHASTRI, B.A.

-:0:--

The history of Ayurved is traced to the earliest history of India during the Vedic times. Since that hoary antiquity, Ayurved has flourished, stagnated and decayed through different ages of vicissitudes. These fluctuations of fortune have supervened in the Hindu, Buddhistic, Muhammadan and British periods. When Ayurved reached its zenith of perfection and glory, complete and comprehensive in all its eight divisions, it attracted learners from different quarters of the contemporary world, boasting of the ancient civilizations of China, Egypt, Greece and Rome. There is evidence to show that the earliest fathers of the modern systems of medicine had visited Indian seats of learning to receive light and derive inspiration from the Orient in order to develop the medical science and relieve the sufferings of humanity. Till the advent of Muslim rulers, who brought with them the Arabic system of medicine founded upon Ayurved, as their state system of relief, Ayurved had thrived and thrived under aegis of the patronizing rule of the Hindu and Buddhist kings. Then followed the steady decline in the cold shade and back-ground of neglect to which the science was relegated, dethroned from its favoured position. Though Ayurved survived by dint of its inherent soundness and powers, and acquired added knowledge by intermingling because of its existence side by side with the Tibbi system supported by the State, no particular notice was taken of it by the intelligentsia and the rulers of the land. Now, with the national reawakening, Ayurved, too, has been roused from its Rip Van Winkle's stupor, and is trying to achieve the reconquest of its position.

The inquisitive mind of the west has been in evidence in relation to Ayurved for upwards of a century, and its rich materia

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medica has been the chief subject of attention on the part of the Government and many admiring seekers of truth among the Englishmen. Here Ayurved is threatened with a great danger. For, they are not concerned with the possibilities of the renaissance of Ayurved, thinking on the contrary that its position is irretrievably lost and that inspite of the world's unquestionable indebtedness to its pristine glory, the idea of a revival of Ayurved is merely Alnescharian in the midst of the environs and requirements of the advanced life of the modern world. So, their encomiums are of no practical benefit to Ayurved. On the contrary, they are about to abstract the good assets of the science and present them to the children of the soil reclothed in an outlandish garb of complete metamorphosis.

So, Ayurvedists have no concern with modern researches of allopathy on the drugs of Ayurved. Fortunately, a resurgent confidence in the hoary science, indigenous to the land, is discernible among the educated community. Encouraged from different sources, Ayurvedic institutions and organisations are gradually springing up into existence in different parts of the country, and if the Governments have anywhere extended their sparing patronage without subordinating Ayurved to allopathic control, they certainly deserve the thanks of the country. Let detractors and enemies carry on their nefarious anti-propaganda and tactics to their heart's content. This parent medical science of the world will exist in effulgence of its glory as long as humanity itself lasts.

But in these days of propaganda and organisation, the Ayurvedists have their internal duty to perform to hoist the banner of their science and its victory. There are lovers of truth in the wide world, who have eulogized Ayurved in no uncertain terms, and who are longing to learn about the secrets and gems of the science. To them we have to communicate the results of the present movement of restoration of Ayurved along with its distinct and special message to the world. Journalism is the means and situated as India is today, we have to publish periodicals in English and Hindusthani, besides organs of the provincial languages, for international and extra-provincial purposes, as also for an India-wide Ayurvedic organisation and culture.

In the short compass of the present attempt, I will briefly notice the up-to-date activities of journalism in Ayurved in India so far as possible. Let me begin with Bengal, still the premier centre of Ayurvedic learning and culture and of which a little more detail is in my possession.

Ayurved made its debut in journalism in 1291 B.S. with the 'Chikitsa Sammilani' edited by Kavirajes Abinash Chandra Kaviratna and Annada Charan Khastagir and with the 'Ayurved Sanjibani' under the joint editorship of Kavirajes Bhagabati Prasanna Sen and Hari Prasanna Sen.

Rajani Kanta Mukherji published 'Chikitsa Darshan' from a rural place in 1294 B.S. But it was very short-lived, and expired an infant of a year's age.

Sati Prasad Sen Gupta brought out the 'Dhanvantari' in the year 1295 of the Bengali era. This paper had the longest life of all the papers, hitherto published. Kunja Behari Kavyatirtha assumed the charge of its editorship in 1304 B.S.

In 1298 Girish Chandra Bagchi published a paper named 'Visag Darsan'.

'Kampa' was inaugurated in 1301 B.S. Kaviraj Rakhal Chandra Sen, L. M. S. and Kj. Durgamohan Kavyaratna were the founders of the 'Kallol'.

In 1303 B.S. was established the "Ayurved' by Kaviraj & Co. But it had a very short life. Another paper of the same name saw light in 1304 B.S. It was under the distinguished editorship of late Kavirajes Yamini Bhusan Roy, and Biraja Charan Gupta. It was published from the Astanga Ayurved College of Calcutta. For a couple of years, late Kj. Satya Ch. Sen was its associate editor, after which he was made the editor, in which capacity he continued till the eighth year, when the paper went the way of all things.

In 1304 B.S., Durgadas Gupta published the 'Swasthya', which dealt with health and Ayurvedic topics.

In 1305 B.S., Kj. Ram Chandra Vidyabenode began to edit the paper 'Hrishi'.

In 1310 B.S., the 'Chikitsa Sammilani' was again published in a new form to be edited by late Kj. Sital Chandra Chattopadhyay, Kayiratna.

The year 1313 B.S. witnessed the birth of the 'Ayurved Hitaishini', which had but a short career.

Kaviraj Anukul Shastri, and late Kj. Hem Chandra Shiromani, then at Dacca, began to edit the 'Ayurved Hitaishini Patrika' from there in 1318 B.S.

In 1319 B.S., Kjs. Sjt. Dinanath Shastri and Sachindra Nath Vidyabhusan published a monthly called 'Ayurved Patrika' which had but a short existence. It was inaugurated by the Brahmin Ayurved Sabha of Calcutta. Kj. Sreeyut Shudhansu Bhusan Sen Gupta commenced publishing a monthly magazine named 'Ayurved Bikash' which was in existence for a long time.

The year 1326 saw the birth of a monthly named 'Ayurved Patrika' edited by Kj. Sjt. Amarendra Nath Roy, which had a career of three years.

The 'Ayurved', established by late Yamini Bhusan Roy, went out of existence in 1332. In 1333, Kaviraj Satya Charan Sen, who was editing it, ushered the 'Ayurbijnan' into existence. Its promoter supported it for a period of two years and two months, after which it expired.

Kaviraj Satya Charan got the opportunity of founding another paper named 'Ayurbijnan Sammilani' which he edited for about two years till his death. It is now under the editorship of his worthy son Kaviraj Indu Bhusan Sen, Ayurved-Shastri, who had served good apprenticeship under his father as assistant editor of the paper.

In 1340 Kj. Dhirendra Nath Roy, M.Sc., Kavisekhar, the 'Sir Jagadish Ch. Basu' Prize-man of the Madras University for research in Ayurved, published his paper 'Dhanvantari', which has since been enlarged, and made a journal of utility to the public.

The 'Swasthya Barta' published from Calcutta, and edited by Kj. Sitikantha Kavya-Sankhya-Tirtha is but of recent origin. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar Some years back, the 'Ayurved Prachar' was published from Dacca, and edited by Sreejut Nalini Kanta Dev. But it is now defunct.

A chronological listing has been attempted here. With the exception of the recentest papers, all others are defunct now. In 1338 B.S., Kaviraj Ram Chandra Mullick published his paper 'Sri Deshabandhu' which is not, however, a purely Ayurvedic organ. dealing with Ayurvedic subjects along with literary and other materials. The names, supplied above, are all of purely Ayurvedic papers. So far as the history has been traced, journalism in Ayurved commenced more than half a century ago in Bengal, the currrent year of the Bengali era, according to which the dates of the listed papers are mentioned, being 1343. though this fairly long period of journalism has eventfully elapsed, it must be said that it has made no remarkable strides in proportion to the vaunt of the premier province. The only saving feature is that the spirit, which had inspired the pioneers since 1291 B.S., has not been allowed to die away. Journalism of a high order has been wanting in an atmosphere of the disorganised state of the Ayurvedic community, and lukewarm support of our compatriots.

The only English journal in Ayurved is the 'Journal of Ayurved' published from Bengal, which has completed the first age of its existence in the teeth of overwhelming difficulties, since the death of its able founder, who left it behind a mere infant and orphan. Fortunately, it has secured renowned editors-inchief, and enthusiastic workers, who have, till now, safely piloted its course. It is doing useful service, and as an all-India journal, and the only journal in English, is carrying the messages of the great Oriental Science far and wide into the outside world, beyond the confines of India.

Other papers published from different parts of India in different vernaculars:—

### Maharastra.

Vishagbilash ... ... Monthly

### Bombay.

- I. Ayurved ... ... Monthly
- 2. Ayurved-Bijnan ... ,

### THE JOURNAL OF AYURVEDA

Guzrat.	design and				
Vaidyakalpataru	Monthly				
Karachi.					
Arogya-Sindhu	Monthly				
Lahore.					
Ayurved Sandesh	Monthly				
Madras.					
Swasthya	Monthly				
Vaidya-Sarathy (Travancore)	"				
United Provinces.					
ı, Sri-dhanvantari (Bijoy-nagar)	Monthly				
2. Anuvuta-Yogamala (Baralokpur)					
3. Banaushadhi (Benares) 4. Vaidya (Moradabad)	d so to if it are				
Amritsar.					
Ayurved-Bijnan	Monthly				
Ayurved-Sansar	24 de la comp				
Delhi.					
Jiban-Sudha	Monthly				
Etwa.					

I cannot make bold to say that the names, supplied above, form a comprehensive list. Great difficulty was experienced by me as Joint Secretary of the All Bengal Ayurvedic Exhibition at Calcutta some years back, when we had attempted a display of the Ayurvedic papers, defunct and current. The main source of my information, as detailed here, is a list, that was made of the periodicals known to exist or to have existed in different parts of the country. It is not for me to say that the list is exhaustive. It would conduce to general enlightenment in this respect, if detailed treatment of the subject is made in the pages of this paper from places concerned.

I cannot also say if the Bengal papers, hitherto published, have all been mentioned. After the article was written, a number of mushroon papers may have seen light in the province,

as also in this vast continent of our Hindusthan. I have but attempted a subject, to which full justice may be done from various quarters.

The metropolis of Calcutta boasts of as many as four premier Ayurvedic colleges. There are also other organisations in the Moffussil towns of Bengal. It was proposed that each college should have an organ of its own. The National Ayurvedic College, better known as the Vaidya-Shastra-Pith, long contemplated to publish a paper. But the proposal has never materialised. Once the writer was sounded as to his readiness to accept the management of a monthly Ayurvedic publication as an adjunct of the paper of the Sanskrita Sahitya Parisad of Bengal. Of the colleges of Calcutta, the Astanga Ayurved Vidyalaya alone had given effect to such a proposal, when its founder late Yamini Bhusan Roy, inaugurated the 'Ayurved,' which ended its existence after completing its eighth year.

Though Bengal has developed its language and literature to the admiration of the world, unfortunately its literature can boast of nothing like an Ayurvedic side, which has got to be created. The only saving feature is that the literary periodicals publish from time to time Ayurvedic articles of genuine merit.

The necessity of Ayurvedic propaganda in English cannot be over-estimated to-day. So far as my information goes, till now India has seen only one such real English paper—the 'Journal of Ayurved', whose pages have always been adorned with the valuable contributions of many eminent writers and savants.

Provincial attempts have limited, though useful, purposes to serve. Papers of all-India character should be based on higher conceptions, which must be still grander in cases of those papers, which are audacious enough to be out into the wide world beyond the bounds of the Mother-land on a conquering expedition of Ayurved, like this 'Journal of Ayurved,' which boasts of an extensive and much-appreciated international circulation in both the hemispheres.

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[JULY,

# त्रयर्ववेदान्तर्गत पराश्रयो क्रिमिसिद्धान्तम् वैद्यार्थप्रकाशिकानाम् भाष्यसहितम् । VEDIC PARASITOLOGY

Sruti text from the Atharva Veda with Vaidyartha
Prakasika Commentary

BY.

BYDYARATNA PANDIT PANDORANGI SUBBARAO SARMA,

Adhyakshya,—Andhra Ayurveda Visvavidyalaya,
Cocanada.

( Continued from our last issue ).

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विश्वद्भपाक्रिसय: | The Tape Worms.

श्रुति:—

विखरूपं चतुरचं सारङ्गमजुनम्।
गृगाम्यस्य पृष्टीरिप ह्यासि यश्विरः॥
इतासी श्रस्यवेशसी इतासः परिवेशसः।
श्रयो ये जुङ्गकः इव सर्वेते क्रिसयः हताः॥

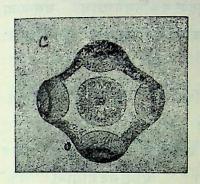
व्याखा- क्रियन्तरमाधिक्तत्याह।

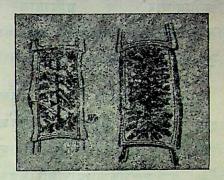
विश्वरूपिमितिहितीयान्तपदेन क्रिमि विशेषा एवस्नीक्रियन्ते । तेषु केचित विश्वरूप चतरच्याच्याः, केचित केवल विश्वरूप प्रव्दवाच्याः । एतेव्येव कर्मभेदमाश्रित्य चतुरच्चिश्वरूपप्रव्दवाच्याः सारङ्ग इति समाम्बायन्ते । केवनविश्वरूपासु धर्जुन प्रष्ट्वाच्याभवन्ति च । प्रस्थे त्यनेन बहुत्व मेवविवच्चितम् । विभागेन बहुत्वक्यनात् । प्रस्थ पृष्टीरिप पृष्टाख्यपि शृणमि नाग्रयामोत्यर्थः । वच्छमाणेनेति प्रेषः । एवं यच्छिरः एषां क्रिमीणां यश्विश्वरोवर्तते तद्वश्वामि क्रित्वापात्यामौत्यर्थः ।

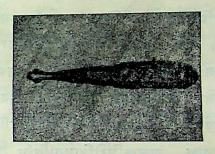
एतदुक्तं भवति । विश्वरूपचतुरचा चत्यभि चिता हि क्रिमयः तेषां संस्थानमी हशम् – विश्वरूपाः पदिकाकारदोर्धगरोरिणः नाडाग्ररीरिणः

### Fig. 5. पंचम चित्रम्।

ग्रान्त्रक्रिमिविशेष: विश्वरूपिक्रमय: Intestinal Nematodes.







श्रंग क्रिमि चितृम् (Hook worm)

#### चित्र व्याख्या—

a-h. मृ'ग्याड

i. त्रग्र विच्छेद्य विहरागत श्रमिम

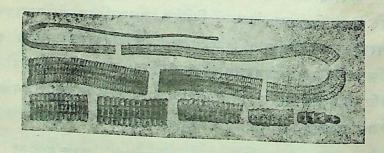
j. प्रवृद्ध मृ'गि

इति केचित्व्याख्यातारः। विश्वरूपचतुरचासु विश्वरूपा एव सन्तः विश्वरूपेभ्या विल्वणः देइधातु विश्विण जन्नादिवत् मुखैसामाद्यान्यान्यान्यावकाश्रपानविश्रिषात् (sucking discs?) विश्वरूपचतुरचा इति व्यवद्भियन्ते। चतुरचशब्दार्थासु लोकप्रसिद्धा एवात्रापि परिग्रहोतः। श्रथापि नायमुक्तयै:नविरूद्धाते। श्रथ सारङ्गासु शवलवर्णः श्रक्तवर्णेभ्यो श्रज्जीनस्त्रिकेश्यो विभिन्नाः।

सारङ्दिनां स्थाननियम: - खशुकरादीनां कुरङ्गादीनां च शरीरमाश्चित्य, श्रर्जुनानां तु गोशरीरमाश्चित्य स्थाननियम: । सर्वेत्येते-स्वस्थानगताः स्वाश्ययभूतस्वशूकरादिशरीरं न विद्विंसन्ति कदाचित्। किंतु तन्मांसाश्चिन एव पुरूषाणां श्रान्त्ररसास्ति द्वारा यक्तग्रविश्य भौदर्यवपां खस्थानं कुर्वन्तः तत्र किंतिस्थृलगण्डान् जनयन्ति । अयमज्भानां कार्धनियमः । सारङ्गानां तु सोममस्तिष्कान्तरं प्रचिगोञ्जान्तरं च प्रविश्यात्र चुद्रक्रूरकितनगण्डान् समुत्पाद्य मृतिहेतुभावः कार्यनियमः । घत्र सोमग्रव्दार्थसु सुषुन्नामध्यद्रविशेषः (तदेव पाश्वात्यैः स्पैनल्फ्ल्यिडउच्यते) ।

पादांगुलप्रस्ति प्रायणः चतुर्विंप्रति विष्वक्त्याः विविधाऽि किमयः पादांगुलप्रस्ति प्रायणः चतुर्विंप्रति विंप्रद्वा प्रारेणमावदेषः देशेष्ट्यान्ते। एषां परिणामविशेषासु पादांगुष्ट परिमितिस्मन् क्रमेण एके प्रत्येककारोषकोत्पत्तिद्वारादेष्ट्वत्ता। अन्तिमदणायान्तु एकं प्रियः वालक्ष्वमविश्रष्टदेष्टः भवति। पूर्णपरिणामस्य क्रिमेः वहवो कण्णेषका भवन्ति। एवं स्थिते प्रजननादिदणायां प्रत्येकं प्रत्येकं क्षणेषका भवन्ति। एवं स्थिते प्रजननादिदणायां प्रत्येकं प्रत्येकं क्षणेषकायां मिधुनावयवस्य विद्यमानत्वात् क्रिम्यन्तरापेच्याविनैव विश्वकृष्विमोणां सन्तानजननत्वात् चिकित्सया केवनकण्णेषकाविनाय-करणमावेण तेषां सर्वविनाणाष्ठंभवात् शिरोनिपातिविधि चिकित्साऽवस्य-कोतिपाञ्चः। नवीनासु श्रुत्युक्तियरोनिपाताविधि चिकित्साधनवगत्य श्रवधाय वा तन्त्रवारणाय प्रवृत्ताः विमुखाः विफन्ना वा प्राचीन मते देषमापादयन्ति। यिक्छर इति श्रुति णब्द एव क्रिमिणिरोनिपाताविधि चिकित्सां अवेदयित।

Fig. 6. षष्टमं चित्रम् विश्वरूप क्रिमि पूर्णेरूपा — Tapeworm,



चित्र व्याख्या—

विश्वरूप क्रिमि चित्रम् प्रवृष्ठ विश्वरूप क्रिमि ऋजुन शब्द वाच्या षय हितीयेऽसिन मन्त्रे वेशसो नाम क्रिमिविशेष: परिवेशसोपि वेशसाहव कर्पगन्तरपरिवृताः। हतास इति हतावित्यर्थः ध्रुवास इति वत्। ("ध्वामो अस्यकोरयोः जनासः" इत्यत्र जनासः जनाः घ्रुवासः ध्वाः इत्यर्थः अत्यन्तरे विणितः।। तथा वेशसोपि तहदत्र हतासो हता इत्यर्थः। यथा वेशसः परिवेशसोपि तहत् ज्ञुल्लकापि क्रिमिजातीयाः हता इति स्प्रष्टोऽर्थः। अनेन सर्वक्रिमिविनागोऽभिहितः।

चुन्नकास्तु विगपिविश्वमाभयां खपरंपराभिष्टध्यथं खेदजाण्डवत् विभागानहंतया दुर्विवेचाण्डजातरूपेण ममुत्पादिताः। तेतु खकार्यजननेन भिषिभरववध्यन्ते। कायं तु तेषां गरोरान्तरंप्रविष्य मं व्याप्य च कण्डरान्तरेषु विकोयसुधांगंग्यणहत्तात्र कठिनगंग्डान् पिडकांस्य जनयन्ति। एतदेवकार्यमर्ज्ञ नचुन्नकाः रचयन्ति। मारङ्गीयासु चुन्नकाः वेगमस्मन्तः गन्नग्रग्डिका ग्रुग्डिकेरेत्यादि वक्तान्तरकर्वभग्रयीन् गलवक्तादिगोघांस्यमनावरोधं वमनविरेकादीन् मन्दान्त प्रयुक्तज्वराग्यपि खसामधर्मेन जनयन्ति।

श्रविच नेषांचिक्छरोरिणां नंठकुछ पतिपातापर मंज्ञिने मधेन (aesophagitis?) गलविल कणिकादिगोधेन च प्राणाधरशं िष्डकादि गोधेन च (tonsillitis and adeniditis?) एषांकार्यभेदः समालोक्यते। भयमेवकार्यभेदः कैश्चिदन्यथा गन्दान्तरेणाभाष्यते। कंठकुछ पतिपातित्येऽवीचोनव्यवहारः हनुपातापरमाधुनिकाः। गलविल कणिकाकेचित्पाञ्चः कर्णमृल्योध एव ग्रह्मन्ते। भयमेवज्वरकणिका (mumps) हत्यच्यते। प्राणाधरशं िष्डकादिगोधमेव तालुग्रेध वा तालुशं िष्ड इति पर्यायेणाहः।

भव चिकित्साविशेषविधिमनुक्रस्य मन्त्रान्तरमा । यति:

योषीमयमपहत्या मच्यो स्तन्वो ३ रपः। कुष्ठस्तत् सर्वे निष्त्राद् दैवं समद्द वृष्यम्॥ इतिस्त्रां भपरोता विशोषीणमिति स्तां सद्द उत्तो व्याख्यास्यामः

[JULY,

### INTESTINAL CYSTODES-TAPE WORMS.

In these two manthras are dealt the intestinal cystodes belonging to the cystode family. Two distinct varieties "visvaroopa chaturaksha" corresponding to Tania solinum and visvaroopa corresponding to Tania saginata are described.

These worms are called visvaroopa from their unusually long size ranging from twenty four to thirty feet. They are found to contain, when mature, one head and a tail, between which, countless numbers of vertebrae or what we now call proglottids are situated.

Initially, the worm is perhaps not more than a fourth of an inch in length, but in the process of ageing innumerable proglottids are successively formed, with the result that the worm attains at maturity an enormous size to deserve the name "visaroopa", meaning a superbodied worm. The head, the tail and the individual segments possess different morphological characters and can readily be identified. Each segment, when severed, is capable of growing into an individual worm similar to the rings of the earth worm. Further, the segments are each hermophrodites and in the mature worm begin to independently discharge each a large number of ova same or kshullaka as they are called in the vedic nomenclature.

The former, the visvaroopa chaturaksha or the armed tape worm, is traced to its origin in the deer and the cow as is evident from its name "saranga" (saranga means a deer) and is of a brown colour, while the latter, the simple visvaroopa or the unarmed worm, is found to arise in the pig and the dog and from its white colour it is called "arjuna". Saranga possesses four sucking discs—chaturaksha, for which reason it is called the armed parasite and arjuna has no suckers and is therefore the unarmed.

The life history of the visvaroopa krimi is rather peculiar. Although the worms grow in the animal's body and after attaining maturity do actually discharge countless ova from time to time to fill up the animal's whole body to saturation, the animal scarcely suffers any effects or shows any symptoms.

The ova are occasionally discharged from the alimentary canal of the infected animal and get into water sources and in their turn liberate minute embryo. They are taken up by other animals along with the drinking water and in rotation develop into regular worms in the new host and perpetuate the cycle of multiplication. Some of the embryo, however, are found to take up the calcium content from the surrounding tissue and become vesasaha i.e. encysted and gradually develop into hard nodes or nodules. Such concretions are usually found in the walls of the abdomen. Some times they may form in the sub-cutaneous tissue and when superficially situated they might even be readily palpated.

From the time the kshullaka i.e. the prosculex gets encapsuled "parivesasa", the specific symptoms begin to show up. The chief among the general symptoms are intermittent diarrhæa and abdominal pain, pharyngitis, glossitis and dysphagia etc. Skin eruptions like wheels and rings are also frequently seen among the common symptoms.

The larvae of the beef worm, the "Saranga kshullaka", are reported to reach the spinal column and the ventricles of the brain also and set up a dangerous myelitis and other acute inflammations. They might even reach the virtrious humor of the eye ball, where they may produce local symptoms. Certain types of opacities and even glaucoma are supposed to arise in this way. The larvae of the arjuna class, the pork worm, however, limit their travels to the visceral organs and the muscles of the trunk and extremities and do not at all pervade the spinal column or the brain.

The ravages of this latter class are commonly seen in the peritonium and the abdominal walls in the shape of skin eruptions and sometimes as nodules under the skin. The dog tape worm is also reputed to exclusively pervade the liver where it produces large and heavy-layered cysts resulting what is commonly known as the cystic disease of the liver. Probably, the beef worm also might reach the liver, but it is seldom found to produce any cysts there. It may therefore be hypothicated that the massive or hyadatid cyst in the liver results from the effects of the dog tape worm only.

A special variety of the saranga, the beef worm, is known to have a spiral shape, "sankhakara", corresponding to the Trechnia spiralis or the hog worm, the larvae of which confine their activities to the muscles only, where they set up a diffuse myositis. It is possible that a percentage of idiopathic swellings and tumors arise in this way. When they invade the skin, we see an extensive crop of warts or acne or "charma keelaka", which persist even after specific treatment.

Concomitantly with the usual symtoms of tape worm infection, there may also be found a constant or intermittent rise of temperature, abdominal tenderness, persistent vomiting, oedema of the face, hiccough and even disphagia. When all these symptoms could not otherwise be accounted for, one should elicit the existence of wheels and other skin eruptions on the abdomen or the flanks, which when found confirm the diagnosis.

Then, in the matter of treatment, not only the removal of the adult worm and all of its proglottids should be done but also, all the larvae, whether encysted or not, should be destroyed. One has therefore to push on treatment till not only every segment is expelled, but ultimately the head also is thrown out, lest the solitary head should again accumulate new segments and thus keep up the cycle of proglottids and the train of the symptoms thereafter.

# विशीर्ष विवादाद क्रिमय:

Plasmodium Malarialis and Tripanosoma.

श्रुति:—

तिशीर्षाणं तिजुदं सारङ्ग मर्जनम्। मृगाम्यस्य पृष्टीरिप व्रसामि यक्किरः॥

व्याख्या—

क्रिस्यन्तराना ह।

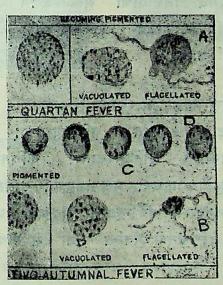
विशोर्षाणमिति केचिल्यमयोर्यभधीयन्ते।

एवं विककुदिमिति केचित् क्रिमयोऽभघीयन्ते । सारङ्मर्जु निमिति-पूर्वीक्ता एवाभिहिता:। एकलं नात्यभिप्रायकम्। विशोषीणमित्यभिहिता: क्रिमयः तिषां रूपमोद्दयम्। एकैकस्यिक्रमः त्रोणियोषाणि। ग्रोषंत्रय-विशिष्टिकिसिस्वरूपं सारङ्गार्जु नादिस्वरूपाणि च चित्रेप्रदर्शयिष्यामः। प्रयो स्मष्टे भविष्वति विगोणीणिमिति। एवं तिककुदमिति एकैकस्यक्रिमेः तयः ककुदः शिरस्त्वे कं वालमिकं च। तिककुदानां चिकित्सादिविग्रेषाः प्रजु निक्रिमिचिकित्सासमानाः। एवं सारङ्गादोनाम् तिग्रीषीणां च समानाः। उभयोविग्रेषस्य ककुद्दीनाः तिग्रीष्रेखिक्रमयः। तिककुदास्य ग्रोषंत्रय विद्दीनाः।

सारङ्गार्जु नयोः वत्तव्यांशः पुराभिहिताः। नात्रोच्यते। श्रस्य श्रानेन तिश्रीर्षतिककुटयोरेव परियहाः। उभयेषामेकलं जाल्यभिप्रायकम् पृष्टीरिति पृष्टभागान् गर्भकीशानिप श्रणामि नाश्यामीत्यर्थः। एव सुभयोरिप यानि शिरांसि तानि सर्वानि हुन्छ।मि हिल्लापात्यामीत्यर्थः।

Fig. 7, सप्तम चित्रम्।

योषं क्रिमि Plasmodium Malarialis.



विश्वरूप क्रिमि चित्रम्

चिवव्याख्या-

## 7. विश्वकृप क्रिमि प्रारंभस्त रूपप्रमाणम्

एतदुत्तं भवति। तिशीर्षाणिमत्यत्त ये क्रिमयः श्रभिहिताः तिषुक्षेषांचित् शोर्षेक्य हिशिरस्तता च परिदृश्यन्ते । एवमन्येषां ककुदेकत्व-हित्वबह्त्वादयोग्प्रभिधीयन्ते दृश्यन्ते च प्राचीनतन्त्रेषु। (श्रत्न तिशीर्षेण्यः "स्रोस्मोडियं मलेरियालिम्" plasmodium malarialis इति, एवं तिककुदं "द्रैपनमोमा" tripanosoma इति पाश्वात्यव्यवहारः)।

तत तिशीर्षण्यः तकानं (malaria) जनयन्ति तकोति प्राचीनतन्तेषु ज्वरसमान्यवाचकत्वेन प्राचीर्येण सारकज्वरवाचकत्वेन (pernicious malaria) प्रयुक्तः। अत्रायं विशेषः। शिरेकिकिसिसं भूतो ज्वरः एकाहिकः। एवं गिरोभेटमाणित्य यथासं ख्यमेकिदितचतु श्चिरस्सं भूतः ज्वराः एकाहिक दाहिकत्याहिकचातुर्धिकादिक्रमेण व्यवहियन्ते ज्वराः सर्वेविषमाः। अत्रवेषस्यं तु दिनं हित्वा दिनावगितरेव। क्वचित् क्रिमिशिरोभेदवत् दिनेदिने ज्वरस्थोत्यत्तिक्पशान्तिश्व। एवं ज्वरोत्यत्ति विनायगीः ह्योरिव व दिवारात्विभागः।

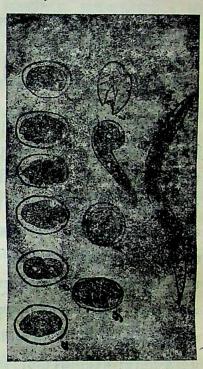
तिशोषीं सञ्चरे एव दोर्घनिट्रादयः प्रमादाः। सृत्युपदाश्य भवन्ति हश्यन्ते च। श्रयमेव तिशोषीं गां सृद्धोद्देश्यः। शोर्षवञ्चतिमाषु विद्यमानेष्विप तिशोषीं गामेव प्रारंभक्षयनं दोर्घनिट्राजननद्वारा दिनद्वयेनमारकत्वाभिप्रायेण।

यथ तिककुदासु क्रिमय: सारकतक्यादिजनका: । अथापि भारतदेशे प्रायण: यहारभेदात् खर्णान्तरे परिष्ट्रग्रमाना: काल्टेशदिभेदेन चिकित्याविषयाभवन्तीति अतिव्याख्यातर: केचितग्रसान्तरे वदन्ति चैव। यथा तिककुदीय क्रिमय: यज् नम्रष्ट्या: सन्तताद्यविक्तिन्त्रतक्मन जनका:। ज्वरजननहारा सर्वे न्द्रियाणां सुकुलतामापाद्य तावन्मातेणैव आपाटविष्विन्द्रियेषु मरणहेतवी भवन्ति। न चैमे प्राद्यतनकाले प्रायशो दृश्यन्ते सवार्थै:।

श्रत के विदाइ: । श्रज्ना हिधा दृश्यन्ते ख्रस्यात्रया: । के विद्यवीद्भवा: के विदन्धे शस्त्रीद्भवा: । डाविप श्राहार विशेषेण यवशास्त्रक्षज्ञामेव स्वाययभेदेन रोगानुत्रादयन्ति । तत्र यवात्रया: चर्मरोगमृतावरोधकादि रोगान् उत्पादयन्ति। शाल्यात्रयासु तालु-कंटकादीन् मुखगीयात्र जनयन्ति।

Fig. 8. पष्टम चित्म्।
ककुद् क्रिमि Tripanosoma spirochaeta





विश्वरूप क्रिमि चितुम्

चित्र व्याख्या

अन्वत्वनान्तस्य विश्वरूपनुद्धका

एषां धर्वेषामपि विनागकः गि चिकित्सा विश्वरूपादिभिरेव कष्टसाध्याः।

incres some in the paper in the state

श्रुति:

योमिरिष्यजा यथा वोरूधां वसवत्तमः। जुरु हि तकानागन तकानं नागयितव॥

सुपर्ण सुबने गिरीजातं हिमवतस्परि । धनैरिभ शुला यान्ति विदुर्जि तकानामनम् ॥

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THE JOURNAL OF AYURVEDA

प्राव्या देवसदन: तृतीयस्थामितो दिवि । तत्रासृतस्य चच्चणं देवा: कुष्ठमवन्वत ॥

देवेभ्यो अधि नातोसि सोमस्यासि साखाहित:। स प्राणाय व्यानाय चत्तुषे से भन्ने सड ॥

उदर् जाति हिमवत: सप्राच्यां नीय है जनम्। तत्र, जुष्ठस्य नामान्युक्तमानि विभेजिरे॥

प्रय विश्वरूपिक्रिमिचिकित्सेषु विशेषविधिं व्याख्यास्यामः।

श्रसिन् शोर्षामयेति पूर्वसुदाहृतमन्त्रे शोर्षामयश्रदेन साधारणशिरोरोगाः न खोक्रियन्ते, किंतु पूर्वीदाहृत शोर्षक्रिमिजन्य शिरोरोगविशेषा एव। श्रतःपूर्वे शोर्षक्रिमिः मस्तिष्क्रान्तरमित्रगोव्यान्तरं च
प्रविस्य न तु केवलप्राणधातुकरोगानुत्पादयन्ति, किंतु प्रायसो सर्वश्रारोरकधातुदूषणसमर्था रपनामक गरप्रतिगरानिष इति पूर्वसृक्तो
प्रदर्शितन्। "रपंरिप्रंपापं किल्विषं मलम्" इति स्त्रे रपहुत्यत्र न
पापार्थकः किंतु शरीरान्तरधातुदूषक विशेषदोषार्थं कएव। तदेवश्रत्यन्तरे
गारप्रतिगर इति पाश्रात्यतन्त्रेषु "टाक्सिन् एन्टौटाक्सिन, दाक्सिक्
एन्टौटांक्सिन्"वा (toxin and anti-toxin or toxic antitoxin)
पर्यायेषित्याषुः गरप्रतिगरशन्ते विषप्रतिविष विशेषवाचक्ती। एतेसर्वमिष
निष्करत् निर्मूलनार्थं कुष्ठं कुष्ठनान्तीं सिद्धमुलिकां प्रार्थयामीत्यर्थः।

अपिच ब्रष्यमञ्देन क्रिसिजनितगर प्रतिगर प्रतोकार, दैवमञ्देनायुः विश्व च उभयरिप आपिचते। तो क्षष्ठ प्रयोगेन साध्यी इतिभावः।

नन् एते सर्वविकित्साः केवल कुष्ठसूलिकाया साध्या द्रत्यागं क्य पचान्तरमा नोक्य च पूर्वीक्तमर्वोन्त्रिक्रिम धातुक वचाचारिस यकुष्ठप्रयोगमेव भङ्गोकरोति। तस्मात् गोर्षिक्रिमिनिवारणार्थमावस्यं वचाचारमुपयुज्य क्रिमिजनित गरप्रतिगरिनवारणार्थं कुष्ठसूलिकामिष संप्रयोजयेदिति भिष्ठग्भिः विज्ञाप्यते। तेनायुर्वे ज्ञिः पृष्टियद्वयमिष सिध्यतोति विद्वान्तः॥

श्रय तिशोषीणिक्रिमि चिकित्साविषयसुपक्रस्य तक्सनाथक विशेष-योगानिभवर्णयास:। श्रत् तकाशब्दः निरुतिपूर्वेणव । खर्वेषि तकानामक विषमञ्चराः कुष्ठमू लिकया निवार्यन्ते । ज्वरनिर्मू नने तस्यप्रभावस्य वनवत्तमत्वात् सर्वोत्तमत्वाच । तकाश्र कुष्ठायाश्च, उभयोरिष पर्वतसंभवत्वमास्याचात्र चिकित्साषि साम्यारूषा ।

"सुवर्ण सुवन" दत्यसिन् सूत्रौ सुपर्णानाम खर्णमुखीत्यर्थः। साच सुवर्णमूलिका कुष्ठमूलिकोत्पत्तिपर्वतपरिसरेषु सुवननामकवनेषु संजाततया सुवनमित्यभिधीयते। कपूर नवनौतायोः हिमग्रव्दप्रयोग-दर्भनादत्र हिमग्रव्दे न कपूरं वा नवनौतं वा उभयमपि वा अनुपान-विभिषेग्र हणीयमित्यालच्यते। खर्ण मुखीप्रयोगस्यप्रगोजनं कोष्टग्रीधन-मिति प्रच्यातम्। ज्वरचिकित्सायां पाच्याननुकूल भाममोचनार्थं कोष्टग्रीधनस्य प्रयानत्वात् तथेव पाच्यानुकूल भामपाचनमित, स्वर्णमूलिकायास्तदुभयप्राप्तिकरणप्राबच्यात् कुष्ठेन स्वर्णभूलिकसंयोगः सांप्रतम्।

अन्यच पार्वतवानस्रत जान्तवादि पराश्रयममुद्भूतरोगाणां चिकिता पर्वतवानस्रतजान्तव द्रव्यमं धानेनैव कर्तव्यं भैषच्यमाम्यस्तृत्। अत एवच आध्यते विद्द्धः। तक्मर्यदाननुस्रत्य यथोचितं कोष्ट्रप्रोधनाय स्वर्णमुख्यियोगः ज्वरोषाग्रमनाय स्वमनविगोपग्रमनाय च हिमकपूर पर्यायेण भोममेन कपूरेण सह नवनीतानुपानप्रक्रप्राधनम्। कपूर-नवनौतयोः प्रमरणोपग्रमनमाम्ववत्वाद्। उत्तं चैतद्धं श्रुत्यन्दरेष्विपि— 'राजयस्मतक्मादिरोगोपग्रान्यर्थं कुष्ठाख्योषधिमश्चितं नवनौतमिममन्त्य प्रवित्तीमं व्याधितग्ररीरं प्रतिंपेत्' इति विनियोयमानायाम्।

श्रिव यदातक्मोण्ट्रवेषु प्राणापानावरोधकनस्त्राणि (dispnoea) रक्तव्योविमन्निपातनस्त्राणि च (uremia) ममालच्यन्ते तदामोमजताया-संप्रयोगः विधिरित्यपावगम्यते।

''प्रख्योदेवसदन:'' इत्यसिन्स्त्रे प्रख्य ग्रब्दः पैप्पलार्थकः। देवसदनः स्वदिरार्थकः। तर्यवास्तां प्रतवाची। पूर्वीक्त चिकित्साः समनन्तरं विशेषविधिमनुस्य तक्मनः पुनद्रर्भनिराकरणाय पुष्ट्याधानाय च कुष्ठमूलिकयासह प्रतसिमितः पिप्पलीखदिरसारः संप्रयोजयेदित्युद्घुष्यते देवै:।

सन्ति बह्वो भेटाः कुष्ठमृत्तिकासु । तासु हिमालयोत्तरोत्पन्नदुष्ठमृत्तिका पर'प्रग्रस्थम् । हिमालयादुड्स्य प्राच्यपान्तेषु समारोपित
कुष्ठमृतिका न ग्रहोतव्यावैदाः, कोणवलत्वात् गुणावैकध्याच । तदेवौक्तं
ग्रापस्त'वेन—प्रान्तिकभेटाननुस्त्य गुणभेटमंदर्भनात् विंन्ध्योत्तर
सोमलतैव ग्राह्येति । ग्रभावेच तादृशायाः सोमलतायाः पूर्तोकाप्रयोजनं
विधिः, तत्पृतिविधित्वेन । निस्नारतया गुनवैक्ष्ध्याच ग्रन्थसोमलता
परित्याच्या पवेति वोडव्यम् । तये व कुष्ठमृत्विकापि॥

#### PLASMODIUM MALARIALIS.

In these sooktas we find the description of the malarial parasite "Plasmodium Malarialis" and the parasite of sleeping sickness, "Spirochaeta Tripanosoma". They are identified with the help of the flagellated projections or heads as they are called, and the humps on the back respectively, the number of the heads and the humps as well ranging up to three. Although parasites with one and two and similarly flagellated projections and those with one and two humps respectively have been studied, in the sookta only tripple flagellated and trihumped (three seershaka and trikakudi) terms are used with a view to include the other inferior varieties also.

The flagellated variety is identified differentiated from the humped creature by the absence of humps and vice versa. The former was said to produce Malaria which is known by its basic name "Takma" and "vanyajvara" or "vanya", its classic names. All these terms denote the remittent and intermittent or irregular fevers "vishama jvara". The latter, the Triponasoma, is reported to produce a special type of "Vinasaka Takma" or "Antika vanya" corresponding to the Pernicious malaria of modern medicine. It is also mentioned that the "Deergha Nidra" or continued sleep of the sleeping sickness is caused by the "kakood krimi", but this variety is traced to its origin to the tropics and therefore not ordinarily seen in the "Bharathavarsha.

In the course of the Vedic studies, these two parasites, though, in the mature types they manifest different morphological characters, are supposed to arise from the same stalk and the possibility of the same embryo developing either the flagella or the mumps or both according to the climate and environment.

It was also clearly pointed out that the inter-missions of the fever correspond to the number of the flagella developed on the

parasite and the district types the quotedian, tertian and quarton or "Ekahika", "Dwyahika and Tryahika" and "Chaturthika" vishama jvaras, as they are called in Ayurveda, are supposed to arise from distinct types of the parasite bearing one, two or three flagella on its body. The double quotidian or "Dwivara javara," however, is supposed to result from the non-flagellated stunted parasite "kubja krimi."

A similarity in the "Vinasa Takma" the pernicious malaria, and "Deergha Nidra", the sleeping sickness, has been elicited in the continued loss of conciousness, which in both the cases is declared fatal unless the coma clears up in two days and conciousness fully restored.

The usual terms Saranga and Arjuna are employed to indicate the difference of their pigmentation, the embryo of the malarial parasite being positive to ordinary pigments, say the Gram for instance. The latter is ordinarily negative and is called "Arjuna", meaning white or non-pigmented. We may therefore take the two terms Saranga and Arjuna in substitution for Gram positive and Gram negative.

Again, the terms saranga and arjuna have been used to denote the two forms of vegetable fungus or sasyasrayi, the former representing "yavasrayi" or the barley fungus and the latter "salyasayi" or the paddy or rice fungus. The yavasrayi and the salyasrayi types of vegetable fungi both obtain access to man through the course of alimentation and produce distinct symptoms of infection. The former is supposed to produce skin diseases like eczema, and also affect the urinary system producing strictures and colic. It is also put down as the cause of certain kinds of respiratory diseases simulating asthma and the attending rash and skin eruptions which are prone to become chronic and seasonally relapsing, despite all treatment.

The latter, the salyasrayi or the rice fungus, produces pharyngitis, laryngitis and other throat troubles, even tonsillitis, together with puffiness of the face cardinally indicative of this type of infection.

The other types of the skin parasites, the mices and fungi, will be described in a separate chapter later on.

These parasitic diseases are all considered difficult to cure in as much as the latent infection is kept up by the spores or toxins surviving active treatment.

(To be continued.)

## THE JOURNAL OF AYURVEDA

#### [JULY,

# NOTES ON BLOOD PRESSURE.

#### DR. G. L. DESMUKH, M.B., B.S.

#### Bombay.

- 21. Sphygmomanometer either aneroid or mercurial manometer as of Riva-Rocci of Dr. Reekling Hansen or their modifications Tycos, Bean manometer Etc. give systollic (highest capacity of heart in figures of M. M. of Hg. read off when pulse at the wrist becomes imperceptible), diastollic (resistence which heart muscle has to overcome read off when pulse is felt again at the wrist) and pulse pressure which normally are 120, 80 and 40, i.e. the difference between systollic and diastollic pressures. The instrument has given a clue to many conditions upto now inexplicable.
- 21. Now things hitherto unintelligible have become clear not by the invention of the instrument but by observation, comparison and special technique as of Korotkoff, Goodman, Howell, Sir George Oliver, with the help of Lacunec's stethoscope invented in Necker Hospital in Paris that we have found the instrument yield on the disappearance of the heart beat heard at bend of elbow and releasing the air pressure in the armlet by loosening the bulb-screw the appearance of short beats (Hg. reading giving the systollic pressure), the murmur distinct if heart muscle is good, return of short sounds but clearer, soon muffled (reading at this giving diastollic pressure and lastly the appearance of pause of silence. Now we have learnt by reading the experiences of others that high blood pressure causes lassitude, depression, breathlessness, loss of sleep and that low blood pressure gives rise to lassitude, depression, prostration, sleeplessness simply by inferences drawn from noting the effects in subjects of such differences in the tone of circulatory tone in our body. We also put down by observation that blood pressure is lower in women and still lower in children than that in men and further that the two readings increase as the age advances. Systollic is 120 at 25 and 130 at 50; the diastollic is 80 at 25 and 85 at 50. They remain as 3 is to 2, the pulse pressure being I. Exercise, work give higher systollic and lower diastollic, the range being 135 systollic and 70 diastollic. Differences in high blood pressure and low are headache, bleeding through or any haemorrhage from any place, numbness and tingling in limbs in the former which do not occur in low blood pressure condition; males are more liable to high blood

pressure than women or children. Want of proper elimination (kidney disease, gout, diabetes), improper oxygenation (anaemia, asthma, emphycema), toxaemia and pregnancy i.e. double existence of two in one cause high blood pressure. Low blood pressure occurs as a legacy by meals, hot baths (lower systollic pressure) which carry more blood to splanchnic region and surface circulation dilates cutaneous blood vessels making circulatory tree more roomy, inner pressure more often less. Constipation blocks the intestines and headache, nape muscle and back muscle ache, depression, lassitude, vertigo are complained of, often experienced by the doctor himself. The intestinal pressure rises, blood vessel walls are more compressed, blood is loaded with body metabolic toxins and blood pressure is high. Constipating food like milk, meat (nitrogenous diet), pulses are beneficial and drugs, tonics, pituitary giving high blood pressure are good for low blood pressure patients. So one man's poison is another man's food. Observe a house, a man and his wife, and note that what man usually loves to eat and not much like is liked and eaten with relish by the woman. Women love nitrogenous food more than men as the former have lower blood pressure than their mates. Note women are more constipated as compared with men. Man works and labours, eats more carbohydrate diet and fruits but reverse obtains in women. Of course life alters constitution and demands. Emotion, exertion, as in athlets, increase in volume of blood (phlethora), increase in viscosity of blood (polycythemiaincrease in R B.C.) and cause high blood pressure. Note, drugs like calcium, Iron may help to do so. Iodides cause a band of constriction round the head above the ears, make lungs, arterioles more roomy, lower blood pressure i.e. add at one and deduct at another in the body. All drugs do good to one part at cost of another. Iodides are useful in tertiary state but reduce "Paurushatwa", "man power", in the same. Note, very elastic tissue in children can adjust circulatory tree and high blood pressure is rare. Yohimbine and orchic extract cause turgescence and tone, but "the whip" exhausts. Can elastic tissue be replaced? Vegetarian diet and fruit are good in high blood pressure which do not permit of constipation. Low blood pressure cases need no salines but high blood pressure ones require them. If instrument is out of order or the practitioner poor and cannot afford a sphygmomanometer, what can he do? Let him sit in front of the patient. Let him pass his left hand palm below the right elbow laid bare for examination and with index and third finger press brachial in the cubital fossa so as to obliterate

the pulsation at the wrist of the patient which he feels with his right hand. By pressing with one hand the artery at the elbow, wrist pulse may be felt by the other hand releasing and pressing at the elbow. The duration taken by blood to reach from the bend of the elbow to the wrist as signified by the heart beat transmitted to arteries by what we call pulsation can be gauged. Wrist pulsation on pressure and release gives the time, interval or duration lost in getting the beat at the wrist in different cases. Now the left hand finger can gauge how much pressure is needed to obliterate pulsation at the wrist. Even a blind physician can say whether the arteries are old and with selerosis or young and elastic or young yet sclerosed as a result of disease, the feel at the wrist shows if the patient is obese with compressed arteries under feet or easy to feel on surface as in lean subjects, soft or hard, straight or tortuous. The volume may be noted. This resistance of tissues is not so much clear in using the instrument which only gives pressure of blood within arterial walls. Diastollic pressure is more constant, as peripheral resistance is generally common to all which heart has to overcome. The time to get to the beat at wrist, the pressure needed at elbow to obliterate beat are, when compared in various cases, sufficient guides to high and low blood pressures. Talk with the patient gives symptoms which may even nullify results given by instruments (as in case of microscopic reports frequency force rhythm can be found). Low blood pressure is found when blush and pallor follow pressure on patients' skin due to capillary pulsation. Veinous pulsation in anaemia is due to low blood pressure, also effected by transmission and communication. Pulsation at cubital and popliteal fossae on medial side of foot of temporal artery are places for quick comparison with wrist pulse. Very low pulse rate gives low blood pressure, especially when rate falls when lying and rises when standing. Dicrotic notch indicates cessation of systole and beginning of ventricular diastole. If systollic pressure is high and diastollic low, the decrotic notch is prominent in sphygmographic tracing but hand gets double wave in this case and obliteration is not complete by pressure at elbow.

Now take the blood pressure of a person like Rammurti. He tries his muscle force to break off from the iron chain but the chain is rent asunder only when he holds his breath, increases lung force and capacity and the air-filled lungs, constriction of

peripleural blood vessels, internal dilatation with full volume of blood, rise in blood pressure, one forcible action of heart, concentration of mind and body, all constitute "will power", as he called it, or as saints call "spiritual strength" as opposed to "the devil", "ass", "flesh" etc. combine to help him that he victorious falls in open arms of his assistant in front. Note also blood pressure of a person who holds his breath and goes under water, picks the sand or mud at the bottom and emerges, simply by making himself a light foot ball or ship with internal air and heavy outer wall of body like a vessel which children float on water, making their toy boat on a physical principle. Here the blood pressure rises just when he goes in. Various bold actions, deeds done in anger (result of flow of adrenalin) and flying in air, at sea, and marches in sandy deserts, marshy places, vallies, and mountain climbing affect blood pressure and are a wide field for research, for by simply altering stay, blood pressure may be controlled as also by diet. The old Younani and Ayurvedic physicians used "Kishmikawal", "Bhringraj" etc. There is a good device to note the impotency in a man by noting the pulsation in the dorsal pulsation of the penis and the wrist. If it is synchronous, the power of erection and muscle are good. In cases of masterbation etc. it is different. Such like variations in pulsation in two wrists; which indicate aneurysm, suggest impotency, deficient elasticity causing improper turgescence etc. Younani "Tilla" is an application which often gives rise to vesicles which on bursting remove serum and lighten penile skin on healing. This often requires lotions and allopathic treatment when excessive. I cannot say much about its benefit but the simple test which I have found is often very guiding as to the line of treatment to adopt in nervous semen thickening, circulatory or the muscular, as needed in each case. Thus, simple use of instrument, the drugs now on the market, and talk over blood pressure is not quite new. Older physicians considered it in chapter on Vajikaran, Vashikaran, Nadi of Vat, Kapha and Pitta. Only we have forgotten to pick up their thread and have left it to oblivion. The West seeks, states, follows and honours the past and the present to make future happy. We unfortunately don't.

### Review of Books.

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## REVIEW OF JOURNALS.

By Kaviraj M. K. Mukherjea, B A, Ayurved-Shastri,

system of medicine. Published from Amritsar (Punjab). Annual Price Rs. 2-8-0. Written in Hindusthani, the Lingua Franca of India. Ably edited by Rajvaidya Sjt. Krishna Dayal Vaidya-Shastri, and Dr. Rama Sankar Misra, Sahitya-ratna. Printing correct and elegant.

We are pleased to look into the paper, and felicitate the advent of this new Ayurvedic organ. Published in Hindusthani, it has an all-India importance. Plentiful materials are furnished in it to increase the knowledge of the lay people as well (besides the Vaidya circles) concerning Health and Hygiene. Covetable in its wealth of contributions from the learned pens of distinguished and erudite scholars, among whom are Dr. Surendra Nath Das Gupta M.A., Ph. D., Dr. Romesh Ch. Roy, L. M. S., Ayurvedacharyya Krishna Prosad Trivedi, B. A., Professor Abadh Narayan Lall, M. Sc., B. T., Rajvaidya Krishna Dayal Vaidya-Shastri, etc., who have discussed comparative topics and new theories of diseases and treatments from eastern and western stand-points. Some of the articles are delightfully informative.

We wish the paper may grow unhampered from more to more,

2. 'Vaidya-Sarathy'—Published from Kottayam in Travancore, that progressive Native State under liberal rulers, whose patronage has immensely fostered the renaissance of Ayurved among its people. Edited by Mr. N. S. Mooss (Vayaskara) Annual Subscription, Rs. 3.

It is an Anglo-Vernacular Monthly Medical Journal mainly devoted to the Hindu system of Medicine (Ayurved). Half the portion of the paper is set apart for contributions in English. As such, it is expected to carry the messages of Ayurved beyond the bounds of India into the wide intellectual world, where scientific and inquisitive minds are hankering after truth and happiness. The vernacular used is Malayalam, which may serve a large part of Southern India. English will also fulfil provincial and extra-provincial purposes in the dissemination of Ayurved.

An attempt is being made to secure all-India writers for the paper. We find the name of Kaviraj Sushil Kumar Sen, M. Sc., Calcutta, who discusses 'Anatomy in Ayurved'. Another name is Dr. M. R. Samey, Ph. D., M. D., D. P. H., Ayurveda-charyya, with whom we are so intimately associated through the Journal of Ayurveda, which largely publishes the interesting discourses and learned writings of the staunch advocate of genuine Ayurved that he is. The paper provides a variety of subjects concerning Ayurvedic and other allied sciences.

The paper is nicely printed and conceived. Let us hope this paper in the world of Ayurvedic journalism will gradually prosper with the liberal support of the Ayurved-loving people.

#### READER

There are probably no pathological conditions which play a greater role in every-day life than do those generally referred to as "Rheumatic Affections".

Muscular Rheumatism, Sciatica, Lumbago, Neuritis, Arthritis are the cause of a tremendous amount of disability in all classes of society.

Such conditions require heat as part of the routine treatment, and there is no better way of applying it locally than through the medium of Antiphlogistine, which maintains its heat and may be left applied for hours.

Antiphlogistine helps to resolve the inflammatory deposits, to reduce congestion in the deeper parts, to ease the pain and to improve the range of movement.

#### CORRECTION.

An error crept into the news published in the June number of the Journal of Ayurved about the सतीर संसद of the Astanga Ayurved Vidyalay. The annual meeting of the H'सद was presided over by Kj. S. B. Mukherjea, whose name was confused with that of another senior graduate of the College Kj S. N. Mukherjea Ed., J. A.

An error crept in our Oct. 35 issue in Page 153 in Dr G. L. Deshmukh's "Health Talks" as under:—

No. 2. God has kept two strainers; food is changed to blood and blood to milk, excess alone may affect Dr. G. L. Deshmukh.

Here the sentence closes with the word "affect", i. e. Dr. G. L. Deshmukh should be dropped altogether.

H. N. C.

### Motes and Mews.

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## THE 'SIR J. C. BOSE PRIZE

The above prize, competition for which was open to all the provinces of India, has been awarded to Kaviraj Dhirendra Nath Roy of Calcutta, as shown by the following letter from the Madras University.

No. 4A 4948

Senate House, June 2, 1936.

From The Registrar,

University of Madras.

To Kaviraj Dhirendra Nath Roy, M. Sc.,

51, Chittaranjan Avenue, Calcutta.

Sir,

Ref :-- Your thesis submitted for the 'Sir J. C. Bose Prize' on the 25th April, 1933, under the 'nom-de-plume' Ayurveda.

I write to inform you that the syndicate resolved on the recommendation of the Board of Examiners appointed to adjudicate on the theses, received for the above Prize, that you be awarded the 'Sir. J. C. Bose Prize' of the value of Rs. 350. 

for Registrar.

The prize was for a monograph on 'A critical study of Hindu Medicine.' Kaviraj Roy's subject was "The Principle Vayu, Pitta and Kapha". It was declared three years back.

Kaviraj Roy is not still on the wrong side of forty. matriculated from the Howrah Zilla School securing a Government Scholarship of Rs. 15 in 1913. He duly graduated from the Scottish Churches College of Bengal with Honours in Physics, and obtained his Master's Degree in the same subject in 1919 from the Presidency College, Calcutta topping the list of the second division. He then continued medical studies in the Calcutta Medical College, and in his third year his original inclination for Ayurved weaned him from allopathy. He has been practising with reputation at Calcutta for more than a decade. He is the Founder and Editor of the Bengali Ayurvedic Paper, called Dhanvantari, which has just completed the third year of its existence, and been made a journal of public utility

in its growing form. He is also an able writer. His Ayurvedic labours in Bengali entitled रोग श्री पथ्य (Disease and Diet), and श्रायुर्वेदेर उपदेश (Teachings of Ayurved) have commanded wide appreciation.

A few years back, the Kaviraj wrote an original article in the 'Journal of Ayurved' on 'Tridosha Theory', which subsequently formed the ground work for a writing in Sanskrit on the same subject, which was presented to the All India Ayurved Mahamandal, which body in appreciation of his excellent arai-u us (Compilation of Texts), as they called it, selected him one of the three recipients of the prizes, declared by it. This Sanskrit writing is again the foundation of the thesis, which has now made Kaviraj Roy the prize-man of an all-India fame.



KJ. DHIRENDRA NANH ROY, M. Sc., The Prizeman.

Kaviraj Roy's thesis is divided under seven broad heads as follows:-

Section I :- Evolution and History of Hindu Medicine.

Sec. II :- Philosophy dealt with in Ayurved.

Sec. III :- Principles of Vayu, Pitta and Kapha.

Sec. IV: - Physiology of the Trio of Vayu, Pitta and Kapha.

Sec. V :- Physiology of Digestion.

Sec. VI :- Pathology of Vayu, Pitta and Kapha.

Sec. VII: - General Principles of Treatment.

The Kaviraj intends to publish his thesis in book-form very soon. The estimated cost is Rs. 700. The main thesis in English

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alone would cover 20 formes, and another 160 pages are to be devoted to a valuable appendix of original Shastric texts in full, as also Anatomical and Physiological diagrams and charts according to Ayurveda.

Such a book manifestly deserves the patronage of the cultured public, and would certainly be a precious possession of every

good library.

It has taken the Board of Examiness, appointed by the Madras University, long three years to adjudicate on the theses received for the Prize. We may presume that a large number of candidates entered the competition. The Madras University has been written to furnish us with details regarding the Prize, and we hope to be able to publish in a near issue of the Journal of Ayurved, the names of competitors, subjects chosen by them, and other particulars.

It is a sign of the time that the Universities of India are taking interest in the hoary Healing Science of the Orient, which is the only effective relief for the coming generations of the Indian nation, which Ayurved has served in the past in times of peace and war. Sir Jagadish Chandra Bose is an eminent scientist of world-wide fame, who has given convincing interpretations, before the world, to the truths discovered by India's ancient savants and seers, who discovered life and tongue in the apparently insensate Nature, and the association of the name of this celebrity with the Prize is a positive glory to Ayurved. Let us hope the example of the Madras University will be emulated by other Sister Seats of Learning. Of the sixteen Staterecognized Universities of India it is only the Benares Hindu University, which, thanks to the initiative and foresight of the Vice-Chancellor, Pandit Malaviya, has founded an Ayurvedic Medical Faculty to turn out qualified স্থানক's or Ayurvedic graduates. The Assam University, which may come into existence in future, has, even in the stage of the agitation for it, got a commendable conception of a provision in the curriculum for advancement of Ayurvedic culture. Let us hope to live to see the fulness of the time, when India will witness the re-incarnation of the type of Universities like those of Nalanda and Taxilla, which attracted legions of enthusiastic learners to their mighty seats of Ayurvedic learning from all parts of the contemporary world boasting of the civilizations of Egypt, China, Greece and M. K. M.

The Corporation accepted the suggestion of the Health Officer that an infectious diseases hospital should be started as early as possible The Health Officer was asked to put up details of the scheme within a fortnight and the Hospital Grants Sub-committee was requested to select a suitable site for the proposed hospital.

The progress made by the Sadhana Ausadhalaya of Dacca, under the guidance of its proprietor, Prof. J. C. Ghose, M.A., F.C.S. (London), M.C.S. (America), is satisfactory. The part played by this Ayurvedic institution in bringing about revival of the Ayurvedic Science and popularising Ayurveda in the continents of Europe and America is not inconsiderable

Ayurveda is a little known science in the continent but it must be said to the credit of this firm that it has succeeded in popularising the science abroad to such an extent as to necessitate the selling up of agencies in England and America. The increasing demand for Ayurvedic medicines is alone the measure for its popularity. This is as Dr.Wm. Brown, M.D. of U.S. A. says, "Something new to the Western World".

Benares, July 20

"Jhinjhinia" has broken out both in the city and the district and has caused much panic. The person who gets an attack of the disease becomes unconscious and generally a larger quantity of cold water is required to be poured on the body of the patient. This treatment has been found satisfactory in almost all cases. No case of death from this disease has, however, been reported so far.

The Medical Officer of Health states that there should be no cause for anxiety. The disease is caused by nervous weakness and rush of blood towards the brain. Arrangement for ice and cold application have been made in a few hospitals. Many people, mostly women, have performed 'poojas' to appease the wrath of Goddess "Jhinjhinia"

#### FINAL BACHELORSHIP EXAMINATION.

The following students have passed the Final Bachelorship Examination (B.A.M.S.) of Viswanath Ayurveda Mahavidyalaya after four years' training in college and hospital which included intensive study in CHARAKA and SUSHRUTA with MEDICINE, SURGERY and MIDWIFERY, (Ancient and Modern), also Medical JURISPRUDENCE and MENTAL DISEASES. The examinations were written, oral and practical in all the main subjects.

#### (In Order of Merit)

(1) Krittibash Dutta. (2) Santosh Kumar Sen. (3) Bibhuti Bhushan Banerjee. (4) Nityananda Roy. (5) Satish Chandra Dev Nag. (6) Sudhir Kumar Sen Sharma. (7) Bimal Kumar Sen. (8) Rabindra Nath Choudhury. (9) Santosh Chandra Das. (10) Gopal Mohan Dash Sharma. (11) Manindra Nath Sen (12) Rebati Dutta.

Several Gold and Silver medals, prizes and certificates of honour will be awarded to the best students according the rules of the college.

The following students have passed the Post-Graduate Examination of this college getting the degree of M A.M.S. and Vidya-Vachaspati after regular post-graduate training in the College and Hospital.

- (1) G. Mahabodhi—(Sent by the Govt. of Ceylon with a stipend after graduating from Ceylon Govt. Ayurvedic College).
- (2) Ram Rao Desai—(Sent by the Municipality of Godag-Betgeri, Dharwal, with a stipend after graduating form Mysore Government Ayurvedic College; has rejoined service under his municipality).

In a general meeting of the Calcutta Ayurveda Sava in the Sava premises under the presidency of Kj. Surendranath Das, Kj. Bagala Kumar Majumdar, M.A. delivered a lecture on the possibilities of research in Ayurveda, dealing mainly with the Ayurvedic surgical operametallic medicines and their therapeutic use and the physiological changes of research that the major part of treatment in Ayurveda had remained unused.

Apart from the wonderful efficacy of Ayurvedic medicines and treatment of the science of diseases, the diseases of organs have been scientifically treated. With a view to revive those scientific materials, all the Kavirajes should pull together forming a Research Institute where

experts would devise means to carry on research in different departments, equipped with up-to-date knowledge of modern science together with a greater knowledge of the methods of research in olden times.

A discussion followed in which different Kavirajes including the President himself, took part. A resolution was moved from the chair with a request to the Ayurveda Sava to form a sub-committee to devise ways and means for carrying on research in Ayurveda, and passed unanimously.

July 6, Lahore

Mr. Robindra Chatterjee who has established a surpassing record by swimming manacled for continuous 63 hrs. has defeated the former champion Prafulla Ghose by some hours. After being lifted out of water he is being taken care of by the local Ayurved College Hospital.

The law-suits, instituted against Kaviraj Sibnath Sen by his defeated rivals to unseat him in the Corporation of Calcutta, have fallen through.

Kaviraj Satyabrata Sen has been returned to the Calcutta Corporation in its bye-election as a congressite.

In a press statement Kaviraj B. Gupta has announced his intention not to contest in the coming election of the Bengal Sanskrit Association.

The Astanga Ayurved Vidyalay celebrated the 11th, death Anniversary of the late Deshbandhu Dass of revered memory. The students and the staff largely particiated in the function of the 16th. June, which was universally observed throughout India.

The Vaidya-Shastra-Pith held on the 2nd. July, 1936, the second death anniversary of its late illustrious founder Principal, Kaviraj Shiromoni Shyamadas Bachaspati, after whom the institution has been named since his death. A distinguished gathering was present on the occasion. Eloquent tributes were paid to the many rare virtues of head and heart

of the late Kaviraj Shiromoni, whose loss was an irreparable one, who earned and gave like a prince, whose immense sacrifices in the cause of Ayurved, are a living monument in the Vaidya-Shastra-Pith and whose many contributions and achievements the world will not willingly let die. The president, Justice Mukherjea, referred to many wonderful instances he knew of the excellent treatment of the Kaviraj - Shiromani, who had cured his mother, (who was given over by all eminent physicians) for which and many other acts of kindness and benevolence he along with the people at large was grateful beyond words.

The Ayurved Parishad of South Calcutta held the 2nd death anniversary of Kaviraj-Shiromani Shyamadas Bachaspati on the 10th July, 1936.

Kaviraj Biswa Mohan Sanyal, Congress Worker, was detained for three hours in the Police Station where he was carried for a statement on landing at Rangoon, where he had been in connection with private business.

Kj. R. C. Mullick has been elected a member of the Health Sub-Committee, attached to the Citizens' Associations.

The students of the Govinda Sundari Ayurvedic College have formed a committee to collect money and other things to be made over to humanitarian organisations for relief of distress of the famine-stricken people.

Kj. Dhirendra Nath Roy, Kavisekhar, M. Sc., Editor of the धन्वनारी, was garlanded and congratulated in the भेघटूत उत्सव, organised by the साहित्य वासर on the 1st of Ashad, on his winning the 'Sir J. C. Bose Prize' of the Madras 'Versity, which had been thrown open to all and was an all—India competition for the best monograph on "A Critical study of Hindu Medicine."

The last Lunar Eclipse saw almost all the Ayurvedic organisations of Culcatta inspired by a spirit of service. They responded with medical reliel camps, as also disciplined and devoted bands of volunteers, who helped in regulating the traffic. Of all the institutions, the Swarnamayee Pramadasundari Ayurvedic Charitable Dispensary deserves special mention for its First-Aid Camp, equipped with all up-to-date paraphernalia. The Secretary Sjt. Monoranjan Chowdhury merits praise for the 'वालिक्यचिना' or the Juvenile Army, which so enthusiastically and admirably served the women-bathers. Bepin Chandra Das Gupta, M. B., Suresh Chandra Sen, and Surya Kanta Ray attended the Camp. As on previous occasions Kj. Manindra Kumar Mukherjea, B. A., Ayurved-hastri cooperated with the Camp and stayed till the last moment, to be of service on the occasion.

The Barisal Ayurved Mahavidyalaya gave an address of welcome and honour to Mahamahopadhyay Pramatha Nath Tarkabhusan of the Benares Hindu University, who thanked the Institution for its laudable efforts for the spread of Ayurvedic treatment in the country.

Muhammad Askar Uddin Sircar of the Village of Vasin of the Pabna District claims his present age to be 163 years. He is now bereft of his eye-sight, and has lost powers of locomotion. His food consists of milk ank banana alone. His sons, grandsons and great grand sons are surviving. He has a good deal of idea about the workings of the East India company. But his illiteracy cannot give elaborate particulars about anything.

A Gold Chain from the neck of a child in mother's arms was snatched by a hooligan in an approach to Howrah Station. The assailant was immediately caught, but the chain was not found in his possession. It was, however, discovered in his stomach with the help of X-ray in hospital, and recovered by means of a purgative.

#### CHRONOLOGY.

Sent by Dr. D. Lloyd W. Abeyaratne, M.D. (Ayurveda),
Balangoda, Ceylon.

1. In India the Buddhist King Azoka (252 B. C.) established a hospital for men and animals.

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- (2) One of the earliest hospitals on record in Europe was founded in Ireland by Princess Macha. It was called "Broin Bearg" house of sorrow.
- (3) The first hospital in America was erected before 1524 in the city of Mexico by Cortes It is still in existence.
- (4) The first Hospital in Canada was the Hotel Dieu founded by the Duchess of Aigullion at Sillery in 1639, and later transferred to Quebec, where it is still in existence.
- (5) The first hospital in the United States was elected on Manhattan Island about 1663 for the reception of sick soldiers.
- (6) The earliest Medical Schools (Allopathy) on record were at Cyrene in northern Africa, Crotona (a Greek town in what is modern Calabria), Cnidus in Asia minor, and Cos on the Island of the same name at the mouth of the Gulf of Halicarnassus.

From the medical school of Cos arose the man who first placed Allopathic medicine upon a scientific basis-Hippocrates.

(7) Haephestion, friend of Alexander the Great, being ill was placed upon a strict diet.

During the absence of the physician at the Theatre, he ate a roast fowl and drank a flagon of iced wine as a result of which he died. Where-upon Alexander had the physician crucified.

- (8) In 580, Guntram, King of Burgundy, had two physicians executed upon the tomb of his Queen Austrichildes, because she died of plague in spite of their treatment.
- (9) As a distinct vocation, dentistry is first alluded to by *Herodotus* (500 B.C.). There are evidences that at an earlier date Egyptians and *Hindus* attempted to replace lost teeth by attaching wood or ivory substitutes to adjacent sound teeth by means of wires or threads.

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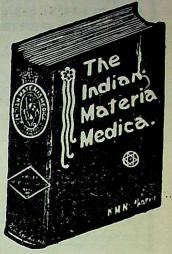
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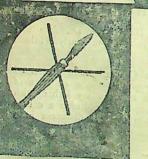
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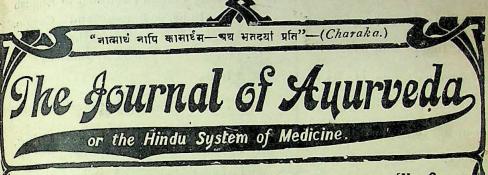
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Vol. XIII.]

AUGUST, 1936,

[No. 2.



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# THE JOURNAL OF AYURVEDA

Vol. XIII.]

August, 1936.

No. 2.

# The Going World.

Mr. K. M. Nadkarni is dead at the age of 72. He was a versatile genius. His medical and literary acquisitions were of a high order. A man of independent spirit, he preferred a journalistic career to service life. In fact, he was a pioneer in the field of Indian Medical Journalism. He founded and edited a good number of medical papers. He was a great champion of the cause of non-official and subordinate medical service. He gave a valiant battle to the Indian Medical Service, which is eaten up with racial prejudices in the protection of its vested interests. His erudition won him international fame, and honours flowed to him from different countries. He was the author of many medical works in the line of the Allopathic Medicine. But his greatest achievement was in evidence in his works on Indian Medicine and Drugs, which he brought out in the face of considerable difficulties, and with the liberal help of the Vaidyas. Two such works, entitled "The Indian Plants and Drugs with their Medical Properties and Uses", and "The Indian Materia Medica with Ayurvedic, Unani, Siddha, Allopathic and Home Remedies", are almost authentic books of reference. He turned his attention to the native Systems of Medicine actuated by the patriotic inspiration which he received from the political upheaval during the Partition Days of Bengal, like the late Kj. Amrita Lal Gupta of the province, who under the same inspiration, wrote out his valuable volumes on Ayurvedic Medicinal Treatment embodying all his precious and varied experiences of a long professional life. Irreparable is the

loss of the late Mr. Nadkarni. He was an intensely religious man, too. May his pious soul repose in bliss in the bosom of the Merciful Maker!

Dr. Bhat is exerting himself for the spread of Indian culture in Europe. Helping stranded Indians forms an item in his programme. He has founded organisations at important centres for this purpose and similar ones of his laudable mission. His far-flung efforts may be attended with success. Ayurvedic Medical Science is a glorious branch of the Indian culture. Will Dr. Bhat remember this national heirloom of antiquity in pushing up the objects of his programme? The hoary Healing Science of the Orient is founded upon high morals and spirituality, and as such, has a special message to the world, weary of the surfeit of an engrossing materialistic life.

A Committee has been formed to found a university at the historical place of Nalanda. A great residential seat of learning existed there in the Buddhistic days imparting knowledge to legions of learners. attracted from different parts of the contemporary world. Ayurved was a prominant branch of learning in the university. His Holiness Vikshu Uttam is the president of the Committee, the personnel of which includes distinguished and enlightened men. To recall the past is a manifestation of inherent patriotism. Let us hope they would not forget to keep in the university-to-be a provision for the revival of the glorious medical lore, indigenous to India, which was once taught and studied in all the Indian universities of the ancient days.

Patriotic zeal and inspiration has been the source of foundation of many a humanitanian institution in this vast, beloved Hindusthan of ours even in recent days. But the organisers of these institutions almost invariably

forget the indigenous Medical Science in all these laudable endeavours. When the 'Seva Sadan' was established in the dedicated residential house of the late Deshabandhu C. R. Das of revered memory for relieving the sufferings of the diseased womanhood, we raised our feeble voice in support of Ayurved demanding the reasonable consideration of allowing a few seats in the hospital for treatment of the diseases of women and children according to the principles of Ayurved. Our appeal fell on deaf ears even where were concerned a national organisation, and political leaders of the country as its helmsmen. The Swaraj Hospital of the former Ananda Bhaban offers us the same spectacle of apathy to the claims of Ayurvedic relief. To commemorate the name of the late Kamala Nehru, the famous consort of Sit. Jawharlal, the President of the Indian National Congress, a scheme has been formed to found a hospital, for which sufficient funds are being raised throughout the country. Will the organisers of this benevolent mission realise the necessity of ear-marking a few beds for Ayurvedic treatment of ailing patients? The National Congress and her leaders stand for regeneration of our national self, which means our self-realisation and self-expression. It is a pity that our nationalists are apathetic to a glorious asset of our own land. When will they rectify their blunder?

The craze for establishing endurance records seems to have taken an epidemic hold all the world over. We have recently heard of the records, established by two expert swimmers (Rabindra Nath Chatterjea and Prufulla Kr. Ghosh) within a short interval, the two trying to surpass each other by turns. The one swam at Lahore and other at Calcutta both doing so wearing manacles all through. A bright young man of the Dacca University ended his precious life the other day in attempting an endurance swimming under a much less hard condition.

All these efforts may be speak a good deal of courage, and enthusiastic spectators, too, may be present in large numbers to witness these achievements. But in such "धाइस-कर्म" fatal consequences are not infrequent experience. According to the Ayurvedic Pathology साइस (exertions or strains beyond one's strength) is one of the causative factors of यद्धागद (Phthisis). There may be a little heroism in attempting manly things. But even non-sensical attempts are known to be made. A fellow of Midnapore would remain sitting on the bough of tree at an altitude for about a couple of days. One in Europe would brag of unsurpassingly drinking forty six cups of tea. Another establishing a record of forty seven hours' unbroken and unfatigued kissing has truly outdone all his confreres in drollery.

Journalism is said to be the most beneficial activity of any country, aspiring for an all-round progress and prosperity. Certainly, it is a just and tenable claim, should truth and nothing but truth be the cardinal principle of those organising and embracing journalistic and publicity careers. Balanced opinions are few and far between in party organs. Even-handed justice is a rarer commodity in journalism. On the contrary, jealousy, chicanery and all conceivable sorts of nefarious tactics are but the common features. This portraiture is most true of the political papers. So, do the theosophists of Hinduism say that truth is 'Brahman' alone, and that the whole world is a big 'Illusion'. Every department of life is now-a-days seething with politics. Medical politics, too, is not wanting. But physicians should not forget themselves, and remember that next to the great maker of this universe are they the 'masters of life and death' (प्राणाचार्थ), and that nothing less than the actual truth has chance really to survive and triumph in their particular and sacred endeavours.

M. K. M,

# Original Articles

# MAHAMAHOPADHYAY KAVIRAJ GANANATH SEN'S PRESIDENTIAL ADDRESS

at the Ayurvedic and Positive Sciences Section of the First Session of the Indian Cultural Conference:

-:0:---

To us Indians, the memories of Ancient India are sacred and glorious not because we are blind in our patriotism, but because we have learnt to judge India's ancient culture at its proper value. The mist of myth spread by Western Scholars asserting that India owed all that is good in her to the culture of Egypt, Greece and Arabia has now almost vanished, thanks to the researches of orientalists-Eastern and Western-who have proved unmistakably that India had been mostly the lender, not borrower in her palmy days. Fortunately, her vast treasury is still preserved to no mean extent despite the vicissitudes of fortune that befell her during the last two thousand years. And the day has at last come-when the sons of India would look back with pride over their glorious past and would march on with confidence in their endeavour to preserve their noble heritage and to rehabilitate her precious treasury. Such then is the object and inspiration which have brought us here together under the auspices of the Indian Cultural Conference organised by the Indian Research Institute of Calcutta.

## WHAT IS AYURVEDA?

Ayurveda, as originally conceived, is the "Science and Art of living a happy long life in a manner useful to Society." Such is Charak's definition of Ayurveda. It has for its objects: "The preservation of health in the healthy and the restoration of health to the diseased," (Sushruta). Ayurveda thus considered the Science of life in all its aspects—Preventive Medicine and Hygiene first and the different branches of the Healing Art next. These different branches have been enumerated as follows:—

(1) 'Kayachikitsa' or Medicine proper, the diagnosis and treatment of diseases in general; (2) 'Shalakya-Tantra' or the diagnosis and special treatment of diseases of the Eye, Ear, Nose and Throat; (3) 'Shalya-Tantra' comprising Surgery and Midwifery: (4) 'Visha-gara-Vairodhik' otherwise called Agadatantra in Sushruta, meaning Toxicology in its widest sense and including the treatment of Snake bite, Rabies, Scorpion and Insect-bites etc., also the microbic infections through the air and water; (5) 'Bhutavidya' or the Hypnotic treatment of the so-called ghost-possessions (which were understood to be so many phases of mental disease); (6) 'Kaumara-bhritya' or Padiatrics (Treatment of the Diseases of Children); (7) 'Rasayana-Tantra' or the Science of rejuvenation in old age; (8) 'Vajeekarana-Tantra' or the Science of preserving and restoring the reproductive function. Now, the first six out of these eight divisions correspond exactly to similar branches of study in the Western Medical Science, and the remaining two are now coming into vogue in the West and being keenly worked out by the scientific men of Europe and America.

It is clear, therefore, that the field covered by Ayurveda in ancient days must have been wider than the field covered by the Western Medical Science even as it is constituted now in the 20th century. Add to this the Veterinary Science—which is a part of Ayurved and comprised (1) 'Gajayurved', (2) 'Ashwayurved', (3) 'Gavayurveda' etc. On these subjects voluminous books like Palakaphya Samhita, Salihotra Tantra, Gautama Samhita still survive. "Vrikshayurveda" was also another part of Ayurveda that dealt with the Physiology and Treatment of plants, which were called stationary animals possessed of almost all the functions of animal life. Fortunately this has been now proved by our illustrious scientist Sir J. C. Bose, F. R. S.

## AYURVEDA, IN VEDAS

The word Veda in Ayurveda has been taken by all authorities to imply that Ayurveda is both a part and an addendum of the great Vedas—which have been admitted by all savants of the West as "the oldest literature of the world." Vyasa in Charanabyuha calls Ayurveda the "Upaveda" of Rigveda. Both Charaka and Sushrutha refer to Atharva Veda as the great fountain head of Ayurvedic knowledge. Western scholars, amongst whom may be

mentioned the honoured names of Max Muller, Whitney, Weber, Eggeling, Zimmer, Oldenberg, Geldner and Hopkins have made Vedic research with wonderful diligence and scholarship but they determine the age of the Vedas as anything between four and six thousand years. As nothing older and more wonderful than this most ancient literature is known to exist, and as it is the great source of all knowledge-in Science and Art and Philosophy-the Hindu Scholar of the orthodox type considers the Vedas to be "Nitya" or eternal. The geologists have shown by indisputable evidence that the earth is much older than a few thousand years. Lokamanya Tilak in his "Arctic Home of the Vedas" has shown by strong astronomical evidence that the Vedas were written at a time, when the Arctic region was pretty warm and inhabited by the ancient Aryans. Nobody has so far been able to refute the arguments of Tilak. For very good reasons then as we shall see later on, the Vedas are looked upon with great reverence and believed by the orthodox Hindus to be the source of all knowledge from time immemorial,

References embodying various theories and facts of Ayurveda as also allusions to anatomical parts, diseases and drugs, etc., occur copiously in all the Vedas, but are most abundant in the "Atharva Veda." Indeed, the mass of Ayurvedic informations contained in the Vedas is quite astounding especially when we remember that it is possible—to some extent at least—to correct and verify and supplement certain Ayurvedic texts in the current literature by referring to the Vedic texts even at the present day.

References to the Theory of Tridosha (or Vayu, Pitta, and Kapha), including the various functions of Vayu (namely Prana, Apana, Samana, Udana, Vyana) and to the processes of diges tion and absorption etc. occur in the Vedas (Vide Ath. H. 28, III. V. 4, VII, 53, III and IV. X 2, 13, XIII 2, 46 etc.)

## REFERENCES TO BACTERIOLOGY AND ENTEMOLOGY.

It is a remarkable fact that in the Vedic Mantras very great stress has been laid on Krimis or "worms and microbes" which as Drishya (Visible) and Adrishya (Invisible) are said in very clear terms to cause diseases. Let us quote a few passages in corroboration of the above statement. "We kill the 'Krimis'—visible and invisible—of the "Algandu"
(?) and of the "Shaluna" types. (Ath. II. 31, ii).

"We kill the "Krimis" which inhabit the bowels, the chest and the head—finding their way into these parts through various channels. (Ibid, IV).

"We kill those "Krimis" which are to be found in the hills, the forests and the plants, the lower animals and water, and which have entered our system ("through wounds and through our food and water"—Sayana Bhashya); we kill their very 'birth' or origin.'" (Ibid. V). Again, we find it mentioned that the sun's rays are highly effective in destroying these germs. So runs the passage "The rising sun kills with his rays the germs that pervade the world, the setting sun does the same." (Atharva, II 33, i).

Later on, we find some verses, in which all parts of the body internal and external are mentioned seriatim as the abode of various germs, which are said to be expelled and killed by material and spiritual modes of treatment.

So much for the Vedic period. Considering the vast fields covered by the Vedas, what we have been able to summarise above gives only a bird's eye view. A searching scholar will find out hundreds of other information from this fountain-head of world literature.

The legends connected with the origin and progress of Ayurveda during the Vedic period are interesting. They are briefly stated in the current works (e. g., Charaka, Sushruta) as follows: Brahma, the Creator of the Universe, evolved the science of Ayurveda by meditation and taught Prajapati. He imparted it to the twin-gods Ashwins, who became the divine physicians. From them, the science descended to Indra, "the learned King of the gods living beyond the Himalaya.:" He instructed many Rishi pupils who approached him out of compassion for humanity. Two pupils of Indra the Sage Bharadwaj or Atreya and the Sage King Divodas Dhanwantari of Benares became the most prominent instructors of Ayurveda. The former started "the

Atreya School' or the School of Physicians. The latter, the King Divodas Dhanwantari (who is said to have been the incarnation of the Physician God Dhanwantari, started the "Dhanwantari School" or the School of Surgeons. This brings us from the legendary to the palpable period of Sage Authors.

# THE PERIOD OF SAGE AUTHORS AND ORIGINAL RESEARCH

Of the two schools, mentioned above the great exponents of the School of Physicians were the six disciples of Atreya. These were by name 'Agnivesha,' 'Bhela', 'Jatukarna', 'Parashara', 'Hareeta' and 'Ksharapani'—each of whom wrote a large comprehensive work known after his name. The exponents of the other school or the School of Surgeons were the disciples of Dhanwantari. These were among others, 'Sushruta', 'Bhoja'. 'Aupadhenava', 'Aurabhra', 'Vaitaran', 'Paushkalavata', 'Gopura Rakshita', etc., each of whom wrote a comprehensive work on the practice of surgery and midwifery. Some of these works are still available in a revised form, and references from these and many other ancient works are still found to occur extensively in later compilations. All these authors may be said to have done real original work in the field of medicine and surgery.

As early as this or perhaps a little later, Ayurvedic practice became divided into eight specialised subjects mentioned above.

From the records existing at the present day, it is clear that numerous original works on each of these specialised subjects existed even up to 700 years ago. They have been quoted from extensively by trust-worthy commentators less than thousand years old, and some of them still exist either in manuscript or in revised and printed form. Some are being unearthed even now (e. g. "Bhela Samhita" found in Tanjore and published by the Calcutta University and "Briddha Kashyapa Tantra" now unearthed and published under the able editorship of my learned friend Pandit Jadavji Tricomji of Bombay, who fortunately is here to attend this conference. A classified list of about fifty of these works has been given in the Sanskrit introduction of my work Pratyaksha-Shariram—a summary of which will be published as an appendix to this paper.

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# THE PERIOD OF THE SIDDHAS OR CHEMIST PHYSICIANS

After the period of specialization mentioned above and most probably during the early Buddhistic period of Indian History came another school of phyicians known as the Siddhas or Chemist Physicians. This school was called the Siddha or "Rasavaidya Sampradaya", and relied most on "Rasa-Chikitsa" or the treatment of diseases with minerals, chiefly mercury, and excelled in the divisions of study called "Rasayana" and "Vajeekarana," This school claimed their origin from "Shiva", the God of the Yogees and were headed by certain Yogees or clairvoyant ascetics. "Adima" or "Adinath", "Chandrasen," "Nityanath", "Gorakshanath", "Kapalı", "Bhaluki" etc., whose names have been enumerated by the well-known Ayurvedic Authority Bagbhat in his famous work "Rasaratna Samuchhaya." Whether this Vagbhat is one and the same person as his name-sake the Buddhist author of Ashtanga Sangraha and Astanga Hridaya (the highly prized summaries of Charaka and Sushruta and other works of the great Sages) is a matter of controversy. But judging from the identical name of "Singhagupta" or "Sanghagupta", the father of Vagbhat, who is mentioned in both the works, as also from other internal evidences, we would rather believe in the identity of the two persons and suppose it not unlikely that whilst on one side Vagbhata made a sketch of the old literature of Ayurveda including Charaka and Sushruta, he thought fit on the other side to make a summary of all the "Rasa granthas" or literature of the new school of Chemist Physicians,-who, it cannot be denied, must have been in ascendency in his time. So much in fact was the success of the new school recognised, that it gave rise to a system of Indian Philosophy-"Raseswaradarsan," which we find described in that excellent Dictionary of the Philosophical Systems of India known as "Sarbadarsana-Sangraha" of Madhayacharya. It might also be mentioned in this connection that the present day Pharmacopoeia of the Kavirajes owes much more to this School of Chemist Physicians, than to the old schools of Charaka and Sushruta,

## IN SOUTH INDIA

In South India, the 'Siddha' system developed as quite a a separate school known as the 'Siddha' school. They claim

their origin from ancient Tamil culture (from Agastya?), and stand as the rival system of Ayurveda of the more ancient school. Here the Siddha system seems to have been studied and practised by two different schools known as "Barh Sampradaya" and "Then Sampradaya". The former wrote their works in Sanskrit while the latter in one or other of the four main Dravidian languages Telegu, Tamil, Canarese and Malayalam. Of these the Tamil works claim an independent origin. Other sages known as Pulastya, Pyuhamuni, Pulippani, Baikhari, Musu, Bibhandak, Devendramuni, and numerous others also wrote comprehensive works, many of which are still available along with five or six works of Agastya. In Cochin and Travancore which I had the privilege to visit on two occasions, Ayurvedic works in Sanskrit as well as in a mixed language known as 'Mahi Pruval Bhasha,' are avilable in printed form, though the script being Malayali, they are sealed books to scholars of other parts of India. I have got some of these works transcribed by my South Indian pupils, and these, when printed, ought to add to our knowledge in many subjects. especially in Toxicology.

### PROGRESS IN GREAT PAST

The progress and development of Ayurveda in her great past is a very interesting study. It was during the early part of this period that Ayurvedic Medicine made its way into Egypt and Arabia, unquestionable evidence of which have been given by All Beruni, Rhazes and other Arabic authors. Let us now briefly consider the achievements of Ayurveda in the different subjects seriatim:—

(A) Anatomy and Surgery:—Even 2,000 years ago, the necessity of the dissection of the human body was clearly understood. Says Sushruta:—"Therefore one must prepare a corpse and see by careful dissection every part of the body so as to get a clear and definite knowledge of the body, which must be devoid of doubts" (Sushruta, Sharira, Ch. VI). Charaka also thinks:—"One who understands the human body thorougly in all its aspects, may be considered to have mastered Ayurveda" (Charaka, Vimana, Ch. VI).

(To be continued

[Aug.,

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# अथवंबिदान्तर्गत पराश्रयो क्रिमिसिइान्तम् वैद्यार्थप्रकाशिकानाम भाष्यसहितम्। VEDIC PARASITOLOGY

Sruti text from the Atharva Veda with Vaidyartha
Prakasika Commentary

BV

BYDYARATNA PANDIT PANDRANGI SUBBARAO SARMA,

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Cocanada.

( Continued from our last issue ).

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गबी वा भ्रोपइ जनियती (Filaria).

श्रुति:-

उद्यमादित्यः क्रिमीन् इन्तु निर्मीचन् इन्तु रिष्मिभिः। ऐ अन्तः क्रिमयी गनि॥ यस्त्वा स्वपन्तीं त्मरित यस्त्वा दिस्मित जायतीम्। छ।यामिव प्रतान् स्वर्धः परिक्राभवनीनश्चत्॥

उद्देपय मं विजन्तां भियाऽभित्रान्सं सृज । जरूगा है वी ह्वाङ्कै: विध्याऽभित्रान्यवृदे ॥

चतुर्देष्ट्रां च्छ्यावदतः कुं असुष्का बस्ड सुखान्। खभ्यसा ये चीभ्यसाः खड्रेधि चं क्रामा खर्विका खर्ववासिनीम्। य चदारा मन्तर्हिता गन्धर्वाप्यरसस्य ये सर्वा दतरजना रचांसि॥

व्याखा— क्रिस्यन्तरमिकत्याः ।

उद्यक्षादित्य इत्यस्मिम्बन्ते मदित्यगब्दः न यह विभीषवाचकः। एवं रस्ति मन्दोपि न तेजो विभीष वाचकाः। किन्तु गन्धगुणादि-भव्दान्तरावगत वस्तुसामध्यं विभीषवचनः। एवं गवीति न पश्वविभीष वचनः। किंतु मरीरान्तरचीरवाहिनीत्यर्थः। तयाचायमर्थः। म्रादित्यः

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चर्क सिंहत। सलोह विशेष:। उद्यन् मुखेनोद्भवन् (स'स्करविशेषेरिति यावत् ) रमादीनां बुवुचार्धमुस्रकत्यनादिरिवेति भावः। एवं निस्नोचन् श्रतीवप्रकाशमानसान् रसाभिः स्वप्रभावविश्रवैः ये गव्यन्तः क्रिमयस्मन्ति तान् इन्त्। यत्र यदित्य । द्या प्रदाय । स्वाप्य । या प्रताय । या प क्रिमिविनाशकारणे प्रवतनमधिक्तत्य इन्तिवातीः डिप्रयोगात् दिवारात-भेदेन वृि इशिषभेदेदगाइयसमन्वित क्रिमिविनाश्करण' अनेगीवधिन संभवतीति समिभधीयत इति ।

> Fig. 9, नवम' चित्रम्। गवी स्रोपट क्रिमि: Filaria Banerofti.



श्रविच विषयोयं सुख्यहणाय अध्येष्टणां व्यन्यते। अतोत्तिमयः नात चरा:। न दिवाका ले एते सञ्चरन्ति रक्तवा हिषु । प्रियत दिवासीता दि-वत् क्लोमे इन्तीच्यो (पुस्फ से वा ग्ररीरान्तरपेश्मन्तरेषु वा निन्तीनाभवन्ति। कार्यं लेषां श्लीपद जननमेव। श्लीपदं नाभ मिलीभूतं पदम् श्लीपदम्। शिलावत् गुरूतरं सत् कदाचित्सर्भज्ञानेन विना वल्मोकशिखरादिरिव कालक्रमेण स्थील्यमापद्य केनाप्युपायान्तरेण दुर्जयं भवति। तथापि चिकित्साप्रकरणेषु तिद्विशेष विषयान् प्रवच्यामः। CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

अपित स्रोपदजननप्रकारस्तु गवोत्यसिधेयमान रसवाहिनोभाविस्य संचरतः तत्रत्य पर्वमध्य किणविश्वेषेद्वारमाद्यत्य रसप्रवाहं (लग्नोकाप्रवाहं) वस्नति । एवं स्रति शुष्करसस्य (लग्नोका) जर्ध्वंगत्या स्वात्र्यरक्तमेलनासंभवात् तद्वयवस्थानस्थित्वा क्रमस्थ्या तुंवात्मना परिण्मिति । तदेतच्छलोपदमुच्यते । एवसुक्तगेत्या वंचणगव्यवरोधनात् स्रोपदं कुंभमुष्कमपुरपनायते । तथैव यदि कचावरोधं जायेत् तदानीं तुंवहस्तः कुंभस्तनं चेत्युभी नायेते ।

ननु कु'भाग्छतु'वपादादयः धुगपदेव जायन्ते क्रिसि वाइल्यादिति चेत्र। क्रिमिवाइल्येपि साटकसिविशेषेषैग्रव कचन्च चणादिहारवन्धकलात् युगपनजायन्ते।

हे श्लीपदरोगिणि खपन्ती अनुभूयसाननिद्रां तनसत्यां ता तां यः क्रिसिविशेषः सरित व्याप्नोति रक्तपिधीगञ्कति इत्यर्थः। (भन्न षष्टयर्थे हितीया) भनुभूयसाननिद्रायाः तनभरीरे रक्तपिधी यः क्रिसिविशेषः सरित संचरित इत्यर्थः। सर्वन्न सान्धानीऽर्थनिर्देश इति प्राग्धान्वन्तरीय शिष्टाभिप्रायः। एवं नांग्रतीं त्वां नाग्रत्यास्तवं सन्तः यः क्रिसिविशेषः रक्तपिधीसंचरन्तीतिपूर्वमिष्टितः सप्व दिप्सित श्लीपदाभिवृद्धिं करोति। मांसे मेदिस च संचरन्तः रक्तपिधी नशीकापरिधिश्य समाद्धत पदार्थविशेषं खस्थानभूतपूर्वीक्तभेदीमांसस्थानयोः विधाय चनीभाव्य वन्त्योकादिवत् कर्कश्रस्थयधं ननयन्ति। तन्नत्य चर्म च गनदर्मणा समानं कुर्वन्ति।

एतेन वाकाहयेन खावसमये क्रिसिखंचारः जायहगायां तदभावस्रोति विज्ञायते।

विनाशकरणे उदाहरणमाह। सूर्यः परिक्रामन् गगनतले समुद्गच्छन् छायायां (छायावतमः) यथा नाशयित दब तहदेव पूर्वीतौषिधिविशेष-प्रभावेन त्वदीय स्नोपदजनकि सिविशेषान् सनीनशत् यावना लमुत्पाद्य नाश्यतीत्यर्थः।

श्रय प्रस्तिमनुषरामः। वंचणादिशस्थिद्वारावरण विशिषेजाते श्रीपदशोधनिवारणाय श्रनुष्ठीयमानायां प्रयुक्तस्थौषध्यस्य रिमिविशिषेण कार्यान्तराजननद्वारा केवल श्रोपदिवनामकरणभेव कर्तुं प्रयतितित न्नापयन् मन्त्रान्तरमाह । यया सालभेदनाय घरासनान् सुच्यमानघरः सालान्विभिद्य ततः परापतन् चेत्रान्तरिवभेदरूपकार्यसुणादयत्त्रुयते । एवं न्नीपदिवनायकारणायप्रयुच्यमानीषधं खप्रभावेन तिहनायकरणहारा प्रणादिवनायं जनयेत् । एवमेव कुंभस्तन विनायकरणाय प्रयुच्यमानीषधं प्रस्तादिचिकित्सावा न चीरजनिमविनायाय भवेत् । एवं प्रकरण-विषयान्तरेप्राह्यम् ।

श्रय ज्वराविभीवादिकार्यं दृश्यते। एवमुत्पन्नीयं ज्वरः चिकित्सा-भाविप स्वयमेबोपयान्तसम् पुनःपचान्तरे मासान्तरे वा मुत्तज्वरसमानधर्मा जायते। एवं ज्वरे यान्ते पि श्लीपदशोधो न निश्ले पसुपशास्यति। पुनः ज्वरे जाते योथः शान्तग्रेपेण पूर्वीधिकतरो दृश्यते। एवं स्थिते यदि चिकित्सया ज्वरो विनष्टः। श्रयापि शोथस्तथैव भवति विवर्धतेच।

श्रतः सामन्येन संस्त्रियमाणावलेपादि साधारणिविकत्सां विद्वाय वैदिकचिकित्सा विधेया भवति । श्रुयतेति "चिकित्सा बैदिको श्रेष्ठा श्लीपदं इन्यते ययेति" स्मृतिः॥

## अयापाधिकोयं वाठान्तरेहश्यते।

तसात् गव्यन्तस्थितश्लोपदजननो माहिकिमिइननसमधें पर्ने
तास्त्रलोइस्थ रिस्निभि: रिस्निकल्लं वा प्रयुं जेत निधिसमये। पिट्टिंगिसस्य
रिविप्रियस्य वा रिस्निकल्लं प्रधानपर्वयन्तरेषु अस्त्रमुखेन संप्रयोज्य
(injection) तद्रिमिमिश्रत कल्लादिना यावत्रवृहदांगेषु सं लिप्र सं द्वास्य
क्षेषजं कुर्यात्। दिवसे जाग्रतिच कदाप्रप्रयोजनमेतत्प्रयोगाः। तथापि
यायावगीयमते (foreign school) दिवास्तापिनीं नक्तंस्तापिन्येव
पिशाचग्रहणं यदादृश्यते तदा नक्तंचारिणः दिवास्तापसमयेपि रक्तपरिधौ
विधुरिमिक्कन्ति। तस्मादिवास्तापमत्यन्तं निंदां भवेदिपि श्लीपदचिकित्सार्यमंगोकरोतिलोकः। यस्रात् दिवासिकित्साप्रानिंदा।

रिमिभरादित्यसादृश्यस्वितरणैः त्वगन्तरं व्यापनशोनैः भौषधकत्यनं रिमिकत्यनमित्यच्यते। ऋषिरैविहिजानाति रिमिकत्यनं तत्प्रयोगंच। तान्यन्यत्र वच्चरामः कत्यस्त्रेषु॥

उद्देपय इत्यसिन्सन्ते कु'भमुकाख्पद्रव दिभेदान् प्रवच्यामः।

हे न्यबुरे त्वं इत्यधाहार: । न्यब्दिमिति भव्दि वत् श्लीपदरोगजनियत्रोवा तद्रोगिवनामकरण माधनीभूत सिडीषधाधिष्टानरेवता
संज्ञिका। तस्य ऐवात मंबोयनं । तथाचीन्यबुरे न्यब्देराख्य देवते !
श्रमित्रान् गृहभूतान् भस्मदीयान् श्लीपदजनक क्रिमिविश्रेषान् (यावत्
गिव विश्रेषान् मर्पाकार क्रिमिविश्रेषान् स्परोकीटादि यावत्।
हक्तार्थापेच्या विषयाऽभेदेपि मन्तेषु श्रव्दप्रयोगभेदमाश्रित्य पर्यायप्रशिष्ठपरेष्विप गव्यव्यार्थापेव क्रिमय: विविच्ताः)।

-श्रुति:

जरुगाहै: चतुर्वेष्ट्रान् बाह्यङ्कै: ध्याबदत: कुंभामुष्कान् श्रमग्मुय्यान् श्रम् ग्मुखकुंभमुष्कान् विध्य छहे वय। ए स्वभ्यसा:, एच छद्भ्यसा: ते सर्वे भिया संविजन्तांम् तहिनागाय श्रस्माग्रयुज्यमान सिद्वीषिध: क्रिमिविनाधकरणसामध्यं संसूज संजनय।

जरुशाहै:वाह्यङ्कैरिति जात श्लीपदकार्यविश्वेषा एव पूर्वसिभिहिताः
ते साइचतुदं प्रान् च चुदं प्रात्मक साधांकुरं शावगत श्लीपदिवशेषान्
तज्जनक क्रिमिविशेषांश्व। श्लावदतः तहत् सांसांकुरावगतनै स्थयमंविशिष्टतथा श्लावदतेत्यिभिधीयमान श्लीपदिवशेषान् तज्जनक क्रिमिविषेषांश्व। कुं भसुष्कान् श्रन्थयकुं भसुष्कान् (क्रेषांचित् पण्डं
श्रन्थयतात् कुं भात्मना परिणतं अत् प्रसिद्धमेवित नैतिह्वरणीयं
श्रान्त्रब्धाभिद्यमानत्वात् श्रस्थ ) तज्जनक क्रिमिविशेषांश्व। श्रस्थ रमुखान
श्रम्थम् खकुं भमुष्कानित्यर्थः। एतेन कुं भात्मना परिणतेषुमुष्केषु
दोषभेदमाश्रित्य रक्तवर्णमांसांकुराद्यः संजाता दृश्चन्ते। एषु एवं
दृश्यन्ते। ताःष्कुंभमुष्काः धनोभावेन गुक्तराः पूर्वोदाष्टत श्रन्थयः
कुंभमुष्कात् सिन्ना दित्रवूमः।

केचिदाइ:। श्रसंग्राजान् श्रस्तग्पृहितकुं असुष्कानिवेति वेरिको-सिल् पर्यायेगा। (varicocele.)

विध्य विषय ताडरेत यावत्। उद्देपय उल्लुमय उलंपया वा (रिउक्षन् श्राफ हेर्निया)। श्रिपच ए खभ्यसाः ए च उद्भ्यसाः इति पदयोजना। खभ्यसा इति कंडराविष्टकुंभमुष्काः। उद्भ्यासा इति रसरक्ष श्रामगदिकुंभमुष्काः वा वातपूरितान्तवृद्धिर्वो उल्लामणयोग्य षभिषीयन्ते। एतत्पदह्याभिहिताः हिधा कुंभमुष्काः तत्र स्वस्यसाः द्राविति योग्या उद्भ्यसासु उद्गमियतुं योग्या इति भिदा। हेन्यवृंदे स्वभ्यसान् विध्य वेधय ततो द्रावय। एवमेव उद्भ्यसान् पहेषय कंपियत्वा समुद्गमय इति। शिष्टं स्रष्टम्॥

## चित्रव्याख्या-

चतुरचिष्वरूप क्रिमिस्य गिर:कग्रेका च tenea soleum. (armed tape worm.)

- a. सारंग क्रिमिशिर: पचयुत्तः षार्षदृश्यम्।
- b. सार'गध्य कसेरूमा।
- c. सारंगया चतुरच जर्ध्वद्याम ।

## THE FILARIAL PARASITE.

In these two sooktas we find mention of "Gavi" corresponding to the Filarial parasite the Filaria Bancrofto. It is called Gavi for the reason that it affects the Lactials or Lymphatics and lymphatic glands. Further, although there are innumerable lymphatics and lymphatic glands constituting a regular lymph vascular system in the body, Gavi is used in the singular, indicating thereby that, ordinarily one main lymphatic and a gland or a group of glands are affected at a time.

This parasite is called naktanchara in as much as it is believed to be active only during night time and during the day not one parasite could be found in the blood stream in which swarms of them are found during the night. It is supposed to retire from the blood stream into the interspaces of the lung tissue during the day and similarly when the man is active.

Further, there may actually be found swarms of the parasite in the blood stream and the lymphatics as well, but it is true that not every one of them does any harm or cause any symptoms as in the case of the other parasites. In this case, for every swarm or all the swarms generally there is a King or Queen worm as it is called which lodges itself in one of the main lymphatic glands, for instance the inguinal or axillary groups and thus impedes and eventually blocks up the drainage of the lymph from that extremity into the main Vein trunk.

The symptoms of this affection comprise of an initial rise of temperature preceded by the swelling and inflammation of the affected gland. Gradually the whole lymph or at least the most dependent part of it may synchronously swell up and inflame. The rise of temperature is often considerable reaching 103° or 104° and confines the subject to the bed. In a couple of days, however, the fever and inflammation and all the other symptoms do spontaneously subside in a couple or three of days, usually leaving perhaps a little idiopathic swelling in the end of the limb But, in the course of a fortnight or a month and in some rare cases at a longer interval, the glandular inflammation, the swelling of the limb, the fever and all other symptoms do reappear and likewise subside spontaneously. leaving however each time a quantity of lymphatic residue in excess of what was hithertofore acrued in the end the limb. Thus, incourse of time, the limb grows to enormous size and the skin over the swollen limb gradually thickens. swelling no doubt starts as an initial lymphangitis, along the course of the trunk lymphatic more commonly and manifestly at its distal end, but the swelling and cellulitis gradually change into an idiopathic hardness and fails to pit on pressure, the skin in site becoming synchronously warty and horny. Simultaneously with the leg and as often independently also, the scrotum also gets involved. It searcely happens that both the legs are affected at the same time. The upper extremities are very rarely affected and in case they are, the breasts are affected in their turn.

The fact that the Sun exerts a peculiar influence on this parasite resulting in the creature's inactivity during the day, was utilized in the matter of treatment. The principle of solar affinity for certain plants and their corresponding reciprosity to the Sun's light and heat was studied by the Vedists at great lengths. Following the hypothesis that certain plants and minerals which react positively to the solar system possess specific properties of the solar system, a number of plants and minerals were studied with specific application to parasitology and bacteriology. The chief among them are "Auditya bhakta" or the Sun plant, "Ravi-priya", the papayi plant and copper metal.

Along with this a number of other plants containing metallic copper in organic combination also were studied with a view to prepare an organic compound of copper after the special process of "Rasmi kalpa". By "Rasmi" is meant a metallic compound with

high penetrability to facilitate rapid and deep absorbtion through inunction. Rasmi kalpa is described as an extremely difficult process and only the master chemists could prepare it. Again as it is a highly potent medicament much skill is wanted for handling it.

This preparation is asked to be injected into the blocked up lymphatic gland locally and also intravenously after the glandular inflammation subsides. The local injection kills the queen warm blocking up the gland and removes the existing blockade. The intravenous injection kills and clears the other prarasites from the blood stream.

Copper Rasmi is also mixed with the external liniment prepared from the Auditya bhakta and Ravipriya extracts and applied over the affected limb or mixed up with their liquid extracts "nijarasa" and the limb steamed with it.

Sleepada is considered as an asadhya roga which baffles all ordinary treatments and the vedic treatment is the only recourse. But the treatment is as tedious and troublesome as the preparation of "Arka rasmi" is difficult. The results however are positively paying and permanent.

Lastly, it is suggested by some acharyas that in the same way as the "night mares" and other psychological phases insist people while they sleep during the day, the filarial parasite also floats in the blood stream during diurnal sleep. Therefore, although day time sleep is ordinarily prohibited, the filaric subject is permitted to sleep during the day, so that treatment may be carried on during the day also. Otherwise the injections have to be given only during nights and similarly the steaming and the embrocations.

In the latter manthras the differences in the varieties of scrota are dealt with. The hydrocle and varicocle and the hernia are all differentiated from the elephantoid or filarial scrota. Again the appearance of warty and fungoid growths on the filarial scrotum are also described.

In the matter of treatment also the elephantoid scrotum was asked to be resolved while the hernia had to be reduced. The hydrocele and varicocele were asked to be absorbed. The surgical treatment also were therefore different in all these cases. In the last manthra a number of the surgical instruments that were employed in the operation for the removal of filarial scrota and hydroceles and hernias were separately described. All these details will be appropriately dealt with in a separate column.

# नद्निमा प्रावाहिका क्रिमि: (Amoeba Dysentrica.)

श्रुति: —

इतो एवाषः क्रिमीणां हतो नदनिमोत। सर्वान् निसम्मवाकरं द्वदा खुल्वां इव॥

व्याख्या—श्रयातः क्रिस्यन्तरमधिक्रत्या इ —

श्रस्मन् मन्ते उतित भिषचार्थं। अव इति एवा ईषा वा इत्यर्थः क्रिस्यन्तरमेवाभिधीयते ईषार्थवाची। नदिनमिति च तदपेचया भिन्नोऽभिधीयते। तथा च उत अविच क्रिमीणां अध्ये अव इत्युच्यमानाः इताः। एवेति निर्धारणे। एव नदिनमा नदिनमित्याकाताः इताः निन्नताइत्यर्थः। एकत्वसिवविचितम्। धर्वानिति वहुत्वकथनात्। एवं धर्वान् क्रिमीन् पूर्वीक्तान् दृषदा प्रस्तरेण खुत्वे इव तदर्थान्तरं निम्मष्मषाकरं निम्मष्मषं उपग्रचनादिवत् विनामकरणं सकरं अकरविमत्यर्थः।

एतदुक्तं भवति। षषिक्रिमयो वहचलनशीला ईषाकारिणः दण्डाकारिणः वेसिलस् bacillus इत्यर्थः। एते विवर्हणि सूच्यदिशिनो भूतदिशिनो वा दर्शनेन दर्शनीया प्रवाहिका जनकाः। नदिनमा तु तक्कित्राकारा हत्तरूवा अपि इषा क्रिसिवत् प्रवाहिकोत्यादका।

श्रिप च ईषा नदिनमा क्रिसय: रक्षनगोकादि प्रवाहं विहाय पानीयादिहारा कुचिं प्रविश्य श्रान्यत्वगन्तरं श्राविश्य प्रवाहिकं जनयन्ति। पानीयप्रविश्रस्तेषां प्रावाहिकारोगिनमु क्षविड्हरा भुवमाविस्य वर्षादिना नदीत्याकादोन् प्रविश्य तज्जलपायिनो भरोरेस्थिरीभूता भवन्ति। एवमेषां जलान्वय:। श्रतएव तेषां श्रभ्जज व्यवहार: श्रुत्यन्तरेषु।

षय नदिनमात् पूर्ववत् जलान्वयात् प्रश्नज दृत्युच्यते । प्रयमाकारेण कार्यभेटेन च देषाभिन्नः पराज्ञयो क्रिमिवाचकत्वात् । प्रस्य वृत्तमाकारः भृतदर्भदृश्यो भवति । एवं भूतो नदिनमादिविधा भवति भिन्नः । एकस्मिकतागरीरः प्रन्यस्तु सेदश्यरीरः । प्रयमेव क्रिमिः कदाचित् परस्यर गरीरसंबस्थी दिवतो भवति । प्रयमेव प्रायशः एतदेगौयार्वाचीन

ग्रन्धेषु व्यवक्रियते — समामनन्ति चैवं पाञ्चात्या प्रिषि । सैकतगरी कार्यंन्त् प्रवाहिकाजनकम् । मेदश्शरीरी कार्यं ग्ररीरह्वयाष्ट्रतकार्यादिकमिष यक्षदुगण्ड यक्षदृषि प्रभृति भीदर्यामयान् जनयन्ति ।

षि च एषां पूर्वीत्तसर्वितिसिश्यो द्यान् विशेषः। भेषजादी विनियुच्यमानीया त्यान्तरं (श्रान्तत्वगन्तरं) प्रविश्य श्रपराजितासान्तः कार्परावरणं विशेषात् पुनर्भविष्यन्ति। श्रतप्व सामात्य चितित्सां विद्या चितित्साविश्वप्रमाविष्कुर्वन् श्रुतिपुरुषः दृषटाखुल्वामिति सम्मष्याकरमिति च प्रयुं जानः। प्रवाहकादीनां वर्द्भवनचिरकालस्थायिता संकोचितिकाशादि दशाविशेषान् श्रावेदयन् भिषजा उद्दोधयति।

षिच क्रिमिसंख्याकारकवनभेरेन कार्यवैषम्यादिविवारेऽिष प्राचामर्वाचोनाम् सर्वानुमतिचिकित्स। बिषयभृताः क्रिमयः श्रुतिदर्शिताः एवेत्यविरोधं ब्रूमः।

In these sooktas were dealt with the "Amœba". Amæba was treated separately because of its shape and origin which were different from the other parasites.

Amæba was described to possess a rounded body consisting of two distinct layers, the outer and the inner. The inner layer was made of clear entoplasm while the outer layer consisted of granulated endoplasm. While quiet and at rest the creature would be spherical and it could move quite quickly being a pseudopaedia.

Two varieties of this species were studied: one which produced the amæbic dysentery, the "ameba coli" and the other "amæba hystolytica" which produced liver abcess and enlargement of the liver. The former, the coli amæba, was known never to enter the liver, or the blood current or the lymphatics but to limit its activities to the intestinal mucosa where it made its stay quite comfortable by burrowing into the deeper layers of the intestinal wall. This was how it was able to get beyond the action of drugs and the amebic dysentery becomes chronic and the muco-colitis repelled all ordinary kinds of active treatment. For this reason, therfore, only crystallized extracts of acora and other drugs which possessed great penitrability were recommended in the Sruti.

# चिव सूची।

## पराच्यग्रद्वण पर पर विधान चित्रम्।

## ा. चित्र।

- क्रिमिद्वित आविका पुरुष् सम्गण्डयुत्तम्।
- क्रिसिट्षित पशुस्त कलेवरम्।
- परात्रयवाहनम्। श्वशृगालादि सृतकलेवराशी मृतमांसादिक भच्य खिविसम् तादि विसर्जनहारा वन्यबाद्यपत्रभाकादिकं पराश्रयकालुष्यं करोति दबखोपि।
- तच वन्यवाटीभव पत्रशासादि अच्णेन पनः पश्चपच्यादि भरोरं प्रविष्य तृष्ठदुगग्डान यक्तदुगग्डांच जनयति ।
- मानवशरीरे पराश्योजनित यक्तद्गग्रह।

## चित्र 2.

## स्तीपुरुष क्रिसिविवचा चित्रम।

A. पुरुष क्रिमि।

B. स्तीक्रिम।

a. पुरुषावयवस्।

So. स्त्रोधवयवम् ।

C. क्रिसि सिथ्नम्।

D. क्रिम्यण्डम्। E. क्रिसिम्बुलका।

## चित्र 3.

# प्रलाग्ड क्रिसि चित्रम्—Ascaris.

## चित्र 4.

ग्रला क्रिसि चित्रम्—Thread worm.

- पुरुष शला।
- C. पुरुषाबयव ।
- b. स्तीयला।
- e. स्तो अवयव।
- d. यलाग्ड ।

1936.

## SCIENCE OF MEDICINE

By

DR. D. LIOYD W. ABEYARATNE, M.D. (AYURVED)

(Coutinued from a previous issue.)

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According to the Greek, four, (Blood, Phlegm, Bile and Water by some, yellow and black by others) biles in the human body.

Vayu is the active principle like the wind, which brings hot and cold waves; Pitta is the heat principle like the sun; and Kapha is the cold principle like the moon, whose beams were reputed to exercise a very soothing and beneficial influence on plant life, in contradistinction of the sun's ray which were supposed to have a scorching effect, as it usually happens in an asid tropical climate. As for the luxuriant vegetable life and growth, all these three elements in their right proportion are necessary and excess of either, heat, cold, or wind, is injurious to the plant, as in the animal kingdom.

However fanciful and grotesque this appears at the first glance to the moderner, it is not really so when it is seen with clear perspective and sharp analysis. It is true that concrete facts and statements appeal more to reason than vague generalization and abstract philosophy. But by close observation it will be easily observed that this Vayu, Pitta and Kapha correspond, to what is expressed in vulgar terminology as "Nervous", "Sanguine" and "Phlegmatic" temparaments and which can be franslated into medical nomenclature as Hypermetabolism, normal metabolism and Hypometabolism.

The following citations tend to lead to the aforesaid conclusion:—

The bodily Oxidation (Agni) is classified into four kinds according to its activities as follows:—

Hyper (Tiksna), Hypo (Manda), normal (Sama) and Abnormal (Visama); of them (one of) hypermetabolism is able

to bear all abuses (i. e. possess great resisting power against infection); hypermetabolism has its opposite qualities; normal metabolism becomes (easily) upset by abuse, but without abuse, remains natural, abnormal metabolism has the opposite qualities of the normal. These four kinds of oxidation pertain to man. Those who have Vayu, Pitta and Kapha, in proportion (equal), enjoy normal oxidation. the case of those In who have predominance of Vata (nervous temparament) oxidation becomes abnormal by association with Vayu. those who have predominance of Pitta (sanguine temparament), oxidation becomes accentuated by its association (hyper-In those who have predominance of Slesma oxidation). (phlegmatic temparament) their oxidation becomes lowered by its association (Hypo-oxidation).

The dominant qualities at the time of union of the sperm with ovum are inborn (with the body) as temparament (Prakriti). The man of nervous (Vata temparament) is sleepless, (Jagaruka), sensitive to cold, ill-tempered, exclusive (Stena = Thievish), Haughty, unmannerly (Anarya = un-arian), fond of music, songs, dance and arts (gandharvachitta), whose hands and feet are long, whose beard, hair, and nails are very dry, who is excitable (Krodhalu = angry) and strike people. That person is impatient, whose friendship is unstable, (who is) ungrateful, thin, violent, whose veins show out throughout his body, who is garrulous, who walks fast, is fond of walking and is fickle-minded.

The man of sanguine temparament (Pitta) perspires freely, smells come from his body (from volatile oils), his body has the yellowish colour and is relaxed; and his nails, eyes, forehead, tongue, cheeks, and palms of hands and soles of feet are coppercoloured (indication of good circulation of blood); he becomes repugnant when he gets wrinkled (vali), gray haired (palita) and bald-headed (Khalitya), he is a voracious eater, sensitive to heat and he becomes easily angry and easily satisfied; his strength and longevity are medium. A man of sanguinary temparament is brainy (medhavae), clever and is an authoritative speaker, in combat he is brave and irresistible.

The complexion of a man of phlegmatic (Slesma) temperament, is like the grass, blue lotus blossom or wet arista (Grape

Tree), sharpened sword or the shaft of an arrow, (i.e. fat and bright). He is pleasant to look at, fond of eating sweet things (it is well-known that in myxedema or cretinism there is a great fondness for sugar and high tolerance for carbohydrates), obliging, lazy, patient, without desires, heavy, indifferent and thick-bodied.

One can see here almost the true clinical picture of hyper-Thyroidism in an advanced state, in the primary stage and hypo-Thyroidism.

Thyroid influences metabolism. With metabolism is interlocked the automatic bodily mechanism of self-defence against infection. It is well known that our integuments and mucus membranes swam with innumerable pathogenic germs which almost live a harmless vegetative parasitic life, but if the organism is devitalized by over work or malnutrition, if its immunizing, resisting power is lowered, in other words, if its defensive mechanism has been weakened, then infection takes place.

We inhale almost with every inspiration plenty of bacillus tuberculosis and they lodge in our nostrils and lungs, we harbour in our intestine enough of coli group; but they cannot do any harm as long as our metabolic activities have not been lowered beyond the danger point. So for pathogenesis, vitality of the organism is the important factor. The vitality classification, coefficient with metabolism and oxidation, is practically synonymous with Vayu (=air) as a conductor of hot and cold waves, Pitta (=heat principle), Kapha (=cold principle), which we are justified to translate as the nervous (hyper-metabolism), sanguine (normal metabolism) and phlegmatic (Hypometabolism) temparaments, and on which the whole system of Ayurvedic medicine is based. If there are points in which the picture drawn by Charaka varies from modern clinical observation (as bad smell and premature senility in sanguine temparament and strength in phlegmatic type), it should not be forgotten that there has been evolutive changes with time, both in the pathogenic agents and the modern system, from the time of the ancients and consequently reactions have been partially modified.

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Susruta has it that whatever causes pain is a disease, in other words Disease is the state of body and mind produced in the organism, by a morbific agent and the organism reacting against it.

It is yet controversial whether infections are transmitted by heredity (adivala). According to Weissman, the Germplasm is a bridge between the past and present, linking man to the first-developed unicelular existence. The Germplasm or the germinative cell assures the continuity of life and progress. In the lowest step of the ladder of animal life, among protozoa, reproduction takes place by fusion, budding or both combined when the mother cell, through excess of nutrition divides into two as a relief of cellular tension. With the growth of organic life and specialization of cells as an economy for functional utilities special cells (gamets) have been developed for reproduction.

In further evolution, gamets have been differentiated into female gamet (ovum) and male gamet (spermatozoon). Their amphimixis tends to cause variation, while the germ-plasm tries to conserve the type. Hence inspite of infinite variety, never two beings being the same, there is a fundamental unity of the species as modifications are very slow.

The germplasm—The bearer of heredity, is the chromatin substance of the reproductive cellnucleus. The chromatin divides into chromosomes (idants) and when they break up again, the smaller units are called chromomeres (ids) and each chromomere or id contains all the dynamic potentialities—generic, specific, undividual, which under appropriate nutrition and temperature forms the organism.

Each 'id' is surrounded by hypothetical units, called the determinants' and determinants by biphores which are supposed to exercise the directory influence in the development of phylogenic evolutive transformations.

(To be continued)

## Reports of Societies Etc.

## DAYANAND AYURVEDIC COLLEGE, LAHORE

A Brief Report for the year 1935-36.

## I. ORIGIN OF THE INSTITUTION.

Recent researches into the old records of the Punjab University indicate that Ayurvedic class was transferred by the Punjab University on the 5th Jan. 1899 to the D. A-V- College, Lahore. This date should be considered as the Foundation Day of the Dayanand Ayurvedic College, Lahore. Up to this time it was supposed the Ayurvedic class was handed over to the D. A-V. College in 1901, but this is worng in light of the above fact.

## 2. NUMBER OF STUDENTS.

Number of students for the last two years is as under :-

Year	I Year	Il Year	III Year	IV Year	Total
31 March 1935	54	56	58	29	197
31 March 1936	63	50	56	42	211

The rise in students' number is due to the popularity of the Ayurvedic System among the masses, and the consequent need for well qualified Vaids.

Considered from educational point of view, excepting the large number of matriculates (with Sanskrit), there are two graduates, nine F. A'S, seven shastris, 14 Visharads, and many pragyas or Prathamas.

## 3. STAFF.

There has been no change among the permanent staff, all of whom are doing their duty satisfactorily. This year Pt. Chuni Lal, a well-known Vaid of Lahore (Vachhowali) honorarily imparted instructions to the IV Year Class on Clinics and took great interest in the work, Dr. Shanker Dass, M. B. B. S. & Dr. Ram Tobhaya, M. B. B. S., delivered lectures on clinics to the IV and III Year classes respectively. They are also honorary workers of A. V. College.

[AUG,

# 4. RESULTS OF THE ANNUAL EXEMINATION. 1935

The result is as ur				
Diploma.	Passed	Failed	U, C	T'otal
Vaidyakaviraj	57	2	2	61
Vaidyavachaspati	26	2	1	29

Upto this time 584 Vaidya Kavirajes and 170 Vaidya Vachaspatis have passed from this institution.

#### 5. PHARMACY.

This department has been fitted with several new machines for the preparation of medicines. The compound in front of the pharmacy building, has been fenced with iron pipes and paved with pucca floor to ensure better sanitary condition and cleanliness. Students get a very good training in practical pharmacy in this Department.

#### 6. DISSECTION WORK.

Deficiency of dead bodies is being felt very badly. Request has been made to the Punjab Government to make arrangement with some prisons for the supply of dead bodies for anatomical purposes. It is hoped that the Government would kindly look to our need and take necessary steps at an early date.

#### 7. INDOOR HOSPITAL.

The number of indoor patients is increasing every year inspite of the distant situation of the Dayanand Indoor Hospital from the city. Below are given the numbers of Indoor patients, who joined and were treated in the hospital during the last two years:—

Year	Cured	Died	Discharged	othonorisa	m.i.i
1934-35	328	0		outer wise	Total
		0	30		364
1935-36	350	5	23		378

Surgical work has, of course, greatly improved as compared with previous years with the sincere efforts of Dr. Roshan Lal, M. B. B. S., who devotes about two hours every day to this work honorarily.

#### 8. OUTDOOR DISPENSARIES.

There are two outdoor dispensaries, maintained by A-V. College.

(1) Outdoor Dispensary attached to the indoor Hospital. The number of outdoor patients, who attended this dispensary during the last two years, is as follows:—

Male Female Children Total Old New Year 1. 4. 34-31. 3. 35 21688 5844 12471 40003 22372/ 17671 1, 4, 35-31, 3, 36 29487 8719 17435 54641 22403/ 25238

It shows that this dispensary is becoming very popular among the people and the rise in numbers is also due to the increasing population around the A-V. College. On an average about 200 persons, irrespective of caste or community, get free advice and medicines from this department every day.

#### (2) CITY DISPENSARY.

This is situated in a narrow lane, called Koocha Gosaian (Sutar Mandi), on the site of late Mehta Baldev Dass's house. Its progress is as follows:—

Old New Children Total Male Female 21578 12239 9348 3740 3158 1-4, 34-31, 3, 35 14580 21992 11987 10005 3646 I. 4. 35-31, 3. 36 14330 4016

#### 9, HOSPITAL.

During the year under report there was arrangement for 30 boarders in the Hospital building and all the seats were occupied throughout the year.

As the work of the Hospital has grown very much, it has been found essential to vacate one of the wards and utilize it for keeping surgical patients. This will be put into force since May, 1936.

Last year, the land, at the back of the class rooms, was purchased for erection of a double storeyed building for the hostel but on account of want of funds, no building is possible at present. Lala Labh Chand Ji, M. L. C., who presided at the Anniversary of the A-V. College on the 24th March, 1935 very kindly promised to get one room constructed at his own cost, for which the Managing Committee is thankful to him.

#### 10. HILL EXCURSION.

As usual, II and IV Year classes had an excursion to Kangra Hill accompanied by the Principal and Prof. Hardyal in September 1935 and halted at Noorpur, Kangra, Dharamsala, Baijnath, Palampur, Joginder Nagar, Mandi and Rewalsar. The tour was successful. Students collected a large number of herbs, shrubs, and trees, etc. Many philanthropic persons entertained the party with dinner and refreshment.

#### II. STUDENTS' ASSOCIATION.

As during the previous years, this association held its fortnightly meetings which were very successful in its programme. Many able Vaids and Hakims, as K. Pratap Singh of Benares, Shahzada Hakim Ghulam Mod, or others, delivered highly instructive lectures under the auspices of the Students' Association.

#### 12. GAMES.

Since the last four years, Annual Tournament is being held in this college and keen competition is observed among the students of different classes to win the prizes in different games. Volley Ball, Gatka, Sword Waving, Kabbaddi, Tug of War, Badminton, Long and High Jumps and Gymnastic form the chief games, in which the students have been taking active interest during the year under report. Winners in different games got their prizes at the last anniversary from the hands of Pt. Thakur Dutt Sharma of Amritdhara who presided over it.

#### 13. LIBRARY AND READING ROOM.

Library contains about 800 books on Ayurveda, Allopathy, Unani and Theology. A large number of news-papers, daily, weekly, monthly, medical and otherwise, are received in the reading room of the college. Students are charged As. -/8/-per year to meet the expenses of the Reading Room.

# 14. TRAINING IN VACCINATION.

This year, too, a batch of 29 students, including 2 girls, was deputed for training in Vaccination to the Punjab Vaccine Institute, Lahore, and all of them passed. The students have to pay Rs. 5/- as the fee and attend 12 lectures only to complete the course.

#### 15. R. S. LALA MILKHI RAM'S DONATION

R. S. Lala Milkhi Ram, Engineer of Ludhiana has donated Rs. 1300/- for a female Ayurvedic Dispensary. The plans have been prepared and sanctioned by the Managing Committee. It is hoped that the dispensary will be ready before the D. A.V. College Golden Jubilee in Oct. 1936.

#### 16. SOCIAL SERVICE.

On the receipt of the sad news of Quetta Earth-Quake a party of 10 students under the charge of Dr. Asa Nand Panjrattan M. B. B., was deputed but they were not allowed to proceed beyond Sibbi. While returning to Lahore they served the Earthquake-striken people at Sukhar and other stations.

Again when we received information that Quetta patients are being brought to Lahore, the Indoor Hospital of this college, including dormatries occupied by the boarders, was fully vacated & completely fitted up with beds, food arrangements, fans etc., to accommodate 50 surgical patients. The Hospital was visited and the arrangements were approved of by Sir Ferozekhan Noon, Minister for Education and Health Dept., Col. D. H. Roy Inspector General of Civil Hospitals, Punjab; R. B. Dr. Mahraj Krishen and R. B. Lala Mukand Lal Pari M. L. C., president, D. A-V College Managing Committee Lahore, but as most of the cases were accommodated in the Mayo Hospital, we could not get more then 20 patients.

Besides this, a Relief Centre was opened in the Ayurvedic College and 62 persons (male, female, Children and others) were sheltered in it and were supplied with food, clothing, etc. Many generous minded people helped us in the cause, For instance, Messrs. Beli Ram & Bros., Narain Dass & Co., Messrs. Breeja Mal Mela Ram, Raja of Shekhupura and many others gave us surgical appliances, food materials, milk, fruits, clothes, etc. All of these gentlemen deserve our hearty thanks. Shri Rajendra Prasad, President All India Congress in company with other congress leaders, visited our Hospital, College and Relief Centre and was pleased to give the following remarks in Hindi (translated below) in the long book of the college:—

'I was much pleased to visit the Dayanand A-V. Hospital. I came to see particularly Quetta Earth Quake sufferers, who are being

served well. I was also satisfied with the teaching arrangements of the college. I find that besides Pharmacy, dispensary and training in Ayurveda there is also management for dissection and surgery on modern lines. The collection of herbs and minerals is also very satisfactory and so the arrangements for the Boarding House. I am very much pleased to see all this and wish success to the institution.'

Dated 2, 7, 35

(Sd.) RAJENDRA PRASAD.

R. B. Dr. Maharaj Krishen and Dr. Roshan Lal, M. B. B. S. assisted by the Hospital Staff, attended the surgical cases and Swami Sant Ram volunteered his services and was given the charge of Dayanand Khetra (Charitable Kitchen) and served the sufferers with great zeal. All those, who saw him working, admired his services.

All this work was, of course, done in this college on behalf of the Punjab Quetta Relief Committee of Arya Pradeshak Pritinidhi Sabha. Its members, Mahatma Hans Raj Ji, Hon'ble Justice Bakhshi Tek Chand Ji, R. B. Dr. Maharaj Krishen Ji, R. B. Lala Mukand Lal Ji Puri, M. L. C., Lal Mehr Chand Ji Mahajan Advocate, L. Khushal Chand, Ji Prop. 'Milap' and others are to be thanked for donating and arranging for this Relief Work.

#### 17. COLLEGE ANNIVERSARY.

The 9th anniversary (Prize Distribution) of Dayanand Ayurvedic College, Lahore, was celebrated on Sunday, the 22nd March, 1936, and was presided over by Pt. Thakur Dutt Ji Sharma of Amritdhara, Lahore. He is well-known for his philanthropic mind and also for the service he is doing to the Arya Samaj. He is always ready to help poor students of this institution by way of granting scholarships or books or by paying the examination fees and other charges. He deserves our hearty thanks.

S. MOHAN, B.A,

Principal.

Dated. 20. 7. 36.

Dayanand Ayurvedic College, Lahore,

1936.]

#### THE JOURNAL OF AYURVEDA.

#### CORRESPONDENCE.

No. Y. A. 6329.

FROM

THE REGISTRAR,
UNIVERSITY OF MADRAS.

To

KJ. MANINDRA K. MUKHOPADHYAY, B.A, AYURVED-SHASTRI,

Associate Editor,

THE JOURNAL OF AYURVEDA.

14, Taltola Avenue, CALCUTTA.

SIR,

With reference to your letter No. M. 405, dated the 22nd June, 1936, I write to inform you that in 1928, Sir J. C. Bose, Kt., offered a prize of the value of Rs. 350/- open to all Provinces of India for the best monograph on "A Critical study of Hindu Medicine."

As many as seven candidates submitted monographs for the Prize and the Syndicate of this University, on the recommendation of the Board of Examiners, awarded the Prize to Mr. Kaviraj Dhirendranath Ray, M. Sc., 51, Chittaranjan Avenue, Calcutta, for his monograph submitted under the nom-de-plume, "Ayurvedah".

SENATE HOUSE, 4 July, 1936.

#### Review of Books,

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#### स्वायत्त चिकित्सा ।

By the late eminent Ayurvedist Kaviraj Sital Ch. Chatterjea, covering upwards of four hundred pages, and priced at Rs. 3 only.

The learned author has embodied in this precious volume on medicinal treatment the experiences of his professional career, extending over half a century. These experiences are the results obtained by him of Ayurvedic remedies and methods experimented in hundreds of cases and recorded by him with an unhesitating firmness. Written in elegant and high-class Bengali, the book begins with an elegant, the chapters on which have been so nicely executed. From beginning to end the book is consistently a pleasant reading, and the reader feels like listening to a great teacher. All special features of diseases and causation, preparation and uses of medicines, paticulary tried and successful remedies, etc., are so finely delineated. It may be regarded as an achievement and asset of the Ayurvedic world, and readily recommended as a constant companion for the physicians. The book is to be had of Sital Ayurved Mandir, 135, Cornwallis Street, Calcutta.

(KJ. M. K. MUKHERJEE, B.A., Ayurved-shastri.)

# Thealth and Toygiene

#### "GIVE NATURE A CHANCE."

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It will be perhaps a cry in the wilderness in these days, when patients go to the doctors for having some sort of prescription for any and every ailment that human flesh can be heir to, and when doctors fall into bad grace if they refuse to prescribe "medicine" for every complaint under the sun. The belief seems to have become ingrained in the majority of the people that without "medicine" nothing can be achieved. Of course medicine has its uses but it has its misuses also. And it is a mistaken notion to have recourse to the medicine chest in every case, when Nature, sweet and gentle, loving and forgiving—stands before us with arms outstretched, to give us a helping hand.

We call Nature our mother, But in cases of emergency we forget her. We have not that confidence in her, which a child has for its mother. Moreover, we are told that Nature is a hard task mistress, and she will never forget even the slightest lapse on our part. She will take revenge as sure as anything. But, is this true? To me it appears all rot. I think of Nature as the sweet forgiving mother of us all, always ready to help us whenever we turn to her, and trying her best to do whatever lies in her powers for reclaiming even one lost soul. She rejoices when

she is successful in her mission. But when she fails—because her power is also limited, and we go to her usually too late—she also feels for us—and with a pang in her heart and silent prayer to the God Almighty, leaves us to His mercy.

As I have written above, medicines have got their benefits. We have not yet been able to understand the workings of Nature—and when we are in too much trouble, medicines will assist Nature. But, why not give her a chance? Of a child its mother always knows best. So why not have the same faith in mother nature? Why give her a bad name that she is a revengeful task mistress, when we are to blame? Some cases will react very soon under natural treatment, while others will take longer time. But do not despair. Have faith in your mother. Follow her dictates wisely and conscientiously, and she will lead you to the fountain of joy and health, if she can do it.

On all sides we see the munificence of our kind mother. Air, water and sunlight—these are all available to us without any trouble. But do we take advantage of their presence? No. Our body is supposed to be the dwelling place of God Almighty. But what sacrifice do we make for preserving it in good condition? If we are conscious of that as a sacred obligation, then we can attain health and the joy of life—Nature will see to it. To illustrate my point I am writing about two common diseases—constipation and dyspepsia. These two diseases will always defy 'medicinal' treatment alone. Medicine can only alleviate these conditions. But, for a proper cure you have got to look to Nature.

First of all, what causes a disease? Majority will perhaps say infection, germ or some such thing. But that is only the immediate causative factors. Bacteriologists will tell you that our entire system is inhabited by various bacteria. But that does not mean that we are always ill. Only when the disease-producing germs gain the upper hand and break down the natural resistance of the body, we become ill. This break-down is caused by many factors, both physical and mental. So, to avoid disease we must keep this fighting mechanism in good order. It is an established fact that most of the troubles either arise from or are made worse by stomach and intestinal derangements,—and so our first point of attention and care will be the gastro-intestinal tract.

Now our stomach can deal with a certain amount of food material at a time. Anything habitually in excess will tire the organ, and there will be a breaking down of the digestive process sooner or later. Any irritant will also injure the delicate lining membrane and bring trouble. Any derangement of the gastro-intestinal tract will produce constipation or diarrhoea because the products are not fully digested, and dyspepsia (because the stomach is unable to digest and so refuses further supply).

If we blindly use 'medicines', we do not strike at the real causes, and the conditions continue, ultimately bringing much trouble and discomfort.

But supposing we turn to Nature.

- (i) We have got to see that our stomach and the rest of the digestive tract are in healthy and working conditions. With proper exercise we keep our whole body and incidentally the digestive tract healthy. We get rid of any septic focus in the system.
- (2) Next we choose our food properly. The requisite elements together with necessary roughage for giving bulk must be there. Rich foods do not necessarily mean healthy foods. They are, on the other hand, usually bad for the system. We must have also sufficient amount of water to drink.
  - (3) We masticate thoroughly to help digestion.
- (4) We space the feeding time, so that there will be ample time for digestion.
- (5) If these do not help, a short fasting with plenty of water to drink will give rest to stomach and thus bring conditions back to normal.

It is not possible to enumerate all the necessary points. But in brief if the above points are followed in proper spirit, one can be sure of success. For habitual constipation a glass of water on an empty stomach with lemon juice squeezed in, is a good 'medicine'. For serious troubles, of course, medical help is necessary. But for all common ailments, mother Nature can be trusted to do her work. Only give her chance. The above points only indicate the lines along which treatment is to be done. Act intelligently, have faith in nature, and you will be rewarded in the majority of cases.

# Motes and Mews.

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Sibsagar (Assam), Aug. 2.

Moyraram Nath whose age is reported to be 112 years, is still living at Chakabanshi, a village in Kamrup district.

Excepting a light defect in eye-sight, he is keeping good health and leading an active life, going to the 'hat' and performing domestic duties.

The Rockefeller Institute has decided to help in the fight against malaria in Cyprus, where fever is far more prevalent than is generally realised. Malaria is a scourge even in many mountain villages.

The infected peasants drag out a miserable existence with sapped vitality, and fall easy victims to other diseases. Quinine has been found nearly useless, and no money is available to buy stocks of the new, more efficacious drugs.

The scale of living is very low in Cyprus, where peasants herd with their cattle in windowless mud-houses. Wells teem with mosquito embryos, and stagnant marshes remain undrained. In the most infected areas infants and school-children have malaria germs, showing that the disease has already a firm hold.

Dacca, Aug. 2.

Major R. Linton, the Civil Surgeon stated that he had examined the scrappings from the pustules of two human cases and found the disease positive. Considering the fact that the disease was easily communicable to human beings especially at the time of skinning, it was desirable that all possible precautions should be taken.

The Civil surgeon suggested that all sick animals, whatever the disease, should be kept tied up in a separate place, and not allowed to mix with other animals until the disease was finally diagnosed. In cases of anthrax the animal should be buried six feet deep, its mouth being properly plugged. The excreta should be burnt and the place properly disinfected.

Regarding the trade on hides, it is desirable that the existing order under section 144 should stand. Proper centres should be opened if the merchants agreed, for adequate disinfection of the hides before they were exported.

Kj. Kamala Kanta Ghosh was arrested in 1930 under the Bengal Criminal Amendment Act. Restrictions on his movements have been withdrawn to a certain extent, and he is now allowed to go to any place within the Bengal Presidency on professional business.

The Vaidya-Shastra Pith gave a reception to Kaviraj Dhirendra Nath Roy, Kavisekhar, M. Sc. on his winning the 'Sir J. C. Bose' Prize of the Madras University in an All-India Competition.

The Kavirajes of Barisal held a District Conference, which was fairly representative, and successful otherwise, too.

Kj. Sibnath Sen has been elected a member of the Building Committee of the Calcutta Corporation. He has also been nominated one of the Corporation representatives on the Governing Body of the Shyamadas Vaidya-Shastra-Pith.

The Students of the Astanga Ayurved Vidyalaya gave a valedietory reception to its outgoing alumni of the year under the presidency of Kaviraj Bepin Ch. Das Gupta, M. B., Professor of the College.

The Sanatan Ayurved Sabha held a meeting in the Aditya Visvavidyalay Bhaban. The subject of its discourse was the Tridosha Theory of Ayurved, a large number of Ayurvedists participating.

It is reliably understood that Kaviraj Satyabrata Sen (Councillor of Calcutta Corporation) desires to stand as a Congress candidate from Kalna-Katwa Rural Constituency (Burdwan) in the coming Bengal Assembly Election.

The Rani of Posta having founded the "Vaishnab Ward" in the Gobinda Sundari Ayurvedic College and Hospital, has made a gift of Rs. 10,000 (ten thousand) as endowment for the said Ward in memory of her sister late Sushila Sundari Dasi, wife of late Sanat Kumar Roy.

The tenth death anniversary of late Kj. Yamini Bhusan Roy, founder of the Astanga Ayurved Vidyalaya, was celebrated on the 17th of Aug., 36, the Mayor of the Calcutta Corporation presiding.

Jubbulpore, Aug. II

The distinguished physician Pranacharyya Pandit Sundarlal Sukla is busy for establishing an Ayurvedic College, contemplating to teach the Science in Sanskrit and English with the help of Ayurvedists and Allopaths. It is to be conducted under the control of the Ayurvedic and Unani Board of the Behar Government. A Committee has been formed to achieve the purpose, with influential citizens, and Govt. grants have been applied for.

The J. B. Aatanga Ayurved Vidyalaya held a memorial meeting in honour of late Krishnadas Banerjee, who had been the honorary treasurer, and a great well-wisher of the Institution for a long time-

Dr. Anklesharia was given a reception by the Shyamadas Vaidya-Sastra-Pith on the eve of his departure for America. Dr. Das Gupta, Principal, Sanskrit College, presided. The president referred to the admiration and esteem, in which Indian culture is held in that far-away continent in a different hemisphere. The learned guest, a lover of Ayurved spoke in the same strain, and gave assurance that his efforts to carry the message of Ayurved to the American people (who are great appreciators of merits) and secure their patronage for the hoary healing sciene of the Orient would not be in vain.

Kaviraj Pramatha Nath Sen, eldest brother of Kj. S. N. Sen, one of the editors of the Journal of Ayurved, breathed his last after a protracted period of illness on the 23rd August. Our sincere condolences to the bereaved members of the family of the deceased.

Kavirajes met at the premises of the Govinda Sundari Ayurved Vidyalaya to congratulate the Second Kumar of Bhowal on the triumph of Truth, Justice and *Dharman* in what has long been most sensationally known as the Bhowal Sanyasi Case. The meeting was organised by the Students' Union of the College.

A meeting of the Kavirajes of Calcutta was held to protest against the reprehensible doings of the Reception Committee of the proposed Berhampore Conference. The following Resolutions were passed.

- r. This meeting of the Kavirajes of Calcutta enters its emphatic protests against the unfair, scandalous and unjustifiable ways and means, adopted by the Reception Committee of the proposed Berhampore Ayurvedic Conference in the matter of the presidential election of the Conference. This meeting further condemns the said reception committee as having forfeited the confidence of the Ayurvedic Community of Bengal, and the interested public, and declares that all right-thinking Kavirajes have dissociated themselves from all activities of the reception committee.
- 2. This Meeting declares in no uncertain terms that the statement issued over the name, alleged to have been elected by the Reception Committee for the presidentship of the Conference, contains a gross untruth that the presidential election was made by the Kavirajes of the province.
- 3. This meetting resolves that in view of the glaring fact that the reception committee of Berhampore has proved itself a thoroughly incompetent body, steps be taken to hold the third session of the All Bengal Ayurvedic Conference at a suitable place elsewhere.

Results of Title Examinations of the Govinda Sundari Ayurved College;-The following students have been admitted to the degree of A. M. B., and Ayurved-Shastri. Nabin Bibhag - Suresh Ch. Banerji, Bishnupada Chandra, Ramdhan Sarcar, Yadavananda Sircar, Kulmani Praharaj, Ramanath Chakaavarty. Viswanath Mazumdar, Ashutosh Chatterji, Madhusudan Manna, Ganesh Ch. Adhicary, Anandi Deva-Sarma, Bibhuti Bhusan Samanta, Prithwis Ch. Das Gupta, Dhar, Bharat Ch. Das, Jugal Kishore Coswami, Kalirajan Banerji, Srinath Pathak, Sachindra Nath Mahalanabis, Durga Ch. Chakrabarty, Sudhanwa Kr. Samaddar, Radha Krishua Basu, Harendra Narayan Chakravarty, Haridas Chakrabarty, Devesh Ch. Ganguly, Manindra Nath Chakrabarty, Manindra Nath Bhaumic. - Prachin Bibhag - The following students admitted to the title of Ayurved-Shastri-Devendra Ch. Adhicary, Jitendra Nath Das, Nalini Kanta Paul. - Post-Graduate Department-Haris Ch. Satyabadi (Lahore), Gopal Ch. Dutta Sarma (Garwal) received the title of A. M. D.

The 13th session of the All India Ayurvedic Conference will be held this year at Karachi in the month of December. Ayurvedacharyya M. R. Samey, M. D., Ph.D., D.P.H., the staunch advocate of genuine and unalloyed Ayurved. has been elected President of the Conference.

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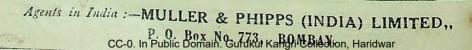
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Vol. XIII.)

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# THE JOURNAL OF AYURVEDA

Vol. XIII.]

September, 1936.

[No. 3.

# The Going World.

The Behar Government has recently promulgated an order that, henceforward, a monopoly of manufacturing the Ayurvedic spirituous medicine, 'Sanjibani Sura' of surpassing potency would be given to the Patna Govt. Avurvedic College, The reason in support of this ordinance is that large numbers of unlicensed private individuals are carrying on contraband and clandestine trade in 'Sanjibani Sura.' Whatever may be the justification or excuse, the evil effects of a monopoly may not be wanting, even where the State regulates it. The Excise Department might be asked to exercise strict vigilance to detect the delinquents, instead of confining an exclusive right of preparation and distribution to the sole charge of any single organisation. The charge of the Government is not against the Kavirajes, who, though innocent, would be considerably hampered in their professional field by helpless dependence upon an only centre of sale, Ayurvedic pharmacists, too, will be great sufferers. Distilleries are few and far between, save and except in the province of Bihar. This precious medicine, which has so extensive a jurisdiction in Ayurvedic practice, including 'Invigoration' and 'Rejuvenation', but recently known to the Western World, had long been withheld from the wronged Ayurvedists by the iniquitous discrimination of the Excise Code. The ban was lifted not very long ago, and that again, with cautious restrictions under police guard, so that a specified limit of alcoholic percentage might not be exceeded. As, by such restraints the medicine could not be prepared in strict conformity. with the Shastric injunctions, the All-Bengal Ayurvedic Conference at Rajshahi under the presidentship of the late Pranacharyya Haran Chandra adopted a resolution requesting the Govt. to afford full facilities in the preparation of this medicine to produce the exact potency. Now it may be felt that it would certainly be harder under the new order of arrangements to make the medicine available for those who need it most. We request the Behar Government to consider this question in all its bearings, and remove the inconveniences in the way of the Kavirajes, who would be put to great difficulties, if the monopoly contemplated by the Govt, is maintained intact.

The present Viceroy of India is evincing great interest in the agricultural prosperity of this vast continent of Hindusthan. His anxiety to see that the children of the land may get milk to drink bespeaks his solicitude for the health of the dying people of this country. Well might the ancient history of India be recalled in this connection. The people of this country were used to white standards, viz., white dress, and milk, which manifestly constitute a high standard of life. Days were, when even the lowliest domestic servant of the family must be given milk at least in one meal of the day. The Pandits would tell us that "In the ancient Vedas, cows, oxen, buffaloes and goats were described as constituting the true wealth of man," just as they would tell us that the king, in those days of good government, would exact but one sixth of the gross produce of the land to meet the expenditures of beneficial administration, and that Kings could be held answerable

even by the man of street for famines, pestilences and other scourges. The Viceroy is establishing no new tradition in this land among the inheritors of the most ancient civilization. Unwittingly may he be said to be following in the wake of the fatherly Kings of old. Cattle was their chief property. Almost fabulous was the bovine wealth of king Virata. Wars did, not very infrequently, rage between a State and State out of jealousy, arising from the possession of this prosperity, just as earth-hunger forms the motive-force among the States of the modern days to snatch landed possessions. This bovine wealth or गोधन of the State meant its arrangements and organisations to supply plentiful dairy produce for the children of the soil, and ensure agricultural prosperity of the kingdom by breeding good species of bulls and kine. The ब्रुषोतसर्गश्राह of the Hindus has, till to-day, maintained these salutary principles of cow-breeding by offering four kine and one stud-bull as public presents, which are regarded sancrosanct, dedicated as they are for the benefit of the society. In the scheme of rural reconstruction of 'Sri-Niketan', established by the Poet Laureate Dr. Rabindra Nath Tagore, it is customery to present breeding bulls to the peasantry from time to time. On the occasion of the Sradh ceremony of Poet's Eldest Brother, the saintly Dwijendra Nath, an ideal stout stud-bull was made a gift of by Dr. Tagore. The significance of cow-breeding in this peculiar country is evidently gratifying to the Ayurvedists, who claim to be the guardians of popular health. But the blank despair of gloomy prospects all around, caused by the growing impoverishment of the people, is a dismal factor, standing in the way of their reaping the benefit of the amenities of life, provided by the State.

An Ayurvedic vernacular monthly of Bengal has hurled some inspired and incoherent remarks at us for the flood-light of exposure, that we recently reflected. Our contemporary wears a badge of gratitude on its coverpage, and to disgrace even a pinch of this salt eaten birth, is simply monstrous on its part. It is difficult to assume that our leader of the July number of the Journal of Ayurved was understood in entirity or essence. The funny fulminations of the paper are reminiscent of our school boy days, when we read of "Katerfelto wondering for bread". The Journal of Ayurved is not a bread-and-butter proposition. Hence, it can always and unhesitatingly follow the lofty principles of calling a spade a spade and giving the Devil its dues, which high standard of independence, never handicapped by domination of a dictating power from behind, or sordid considerations of the material life, will ever be maintained, no matter who-soever may conduct this non-party and intrepld organ. It is simply puerile to attempt to prepare an eye-wash out of the unfortunate illness of our chief, who along with his loyal colleagues is imbued with the same noble mission of Truth and Justice. The 'Journal' is infinitely more cultured and versed in the cannons and art of etiquette and decorum than our contemporary, whose threat, innuendo and homily deserve but scant notice on our part. Its professions of solicitude and anxiety for the prestige and popularity of the 'Journal' are amusing a degree. We possess ordinary intelligence to penetrate through the sinister, though futile, inwardness of motives, from the main-springs of which the noble, amorous effusions have flown. The editorial in question was executed with utmost caution and restraint, as it was on a provocative subject of great consequence, to which justice has been done in entirity with an unfailing sense of responsibility and with a full equipment of facts and truths. Our contemporary has conveniently plucked

from the string of our editorial, what was but necessary for it, and in faithfully seeking to assuage the heartburning (by emission of venom for us), which we have been responsible for causing in some remorse-less quarter with criminality for sacrilege and vandalism, it but consummated what our article contemplated. We need not waste more of our precious space for undeserved attention to the suicidal advocacy of a rotten and indefensible cause, attempted by our worthy contemporary. We are certain that every worthy reader of our editorial comments must laugh at the unscrupulous efforts of the paper to scorn. Honest and competent critics would always be regarded by us as our honoured asset and helping friends. We are sufficiently transparent not to be impervious to true light, that may be reflected by such well-meaning and genuine benefactors. But to the type of our contemporary, our emphatic "Physician! Heal thyself." It is really lamentable to witness the brazen-faced imprudence of pelting at others by people, who themselves live in glass-houses.

# Original Articles

# MAHAMAHOPADHYAYA KAVIRAJ GANANATH SEN'S PRESIDENTIAL ADDRESS

at the Ayurvedic and Positive Sciences Section of the First Session of the Indian Cultural Conference.

(Continued from the preceding issue.)

In this connection it may be worth while to note that in the Tanjore Palace Library there is yet a remarkable specimen of Human Skeleton in Ivory showing that even 200 years ago, when the very touch of human bones had come to be considered profane and polluting, even kings had not ceased to take interest in the study of Anatomy. In the ancient medical works of Sushruta and Vagbhata not only discourses on Anatomy, but also directions for major and minor surgical operations, such as amputations of limbs, Embryotomy, Caeserian Section, operations on the intestines, Lithotomy and various plastic operations are yet to be found showing that the Anatomical knowledge, which this presupposes, could not have been of a mean order. Numerous quotations of descriptive Anatomy from an ancient work of surgery called Bhoj Samhita (an ancient work of the Surgeon's School) occur in commentaries current to the present day. As Dr. Hærnle has very aptly remarked, "Probably it will come as a surprise to many, as it did to myself, to discover the amount of anatomical knowledge possessed by the earliest medical writers of India. Its extent and accuracy are surprising, when we allow for their early age-probably the sixth century before Christ- and their peculiar methods of definition." (Hærnle's Medicine of Ancient India, Part I, Preface.)

Sometime ago, a work on Anatomy called Sharira Padmini written about 1,000 A, D., was unearthed by Dr. P. Cordier (Vide Dr. Cordier's Recentes Decouve rates P. 30), and it is quoted from extensively by Dr. Hærnle in his valuable work—"Studies in the Medicine of Ancient India." Other works on Anatomy

called "Sharira Shastra" and "Sharira Vaidyaka" are also mentioned in Aufrechit's Catalogue.

(B) Physiology:—The elements of Physiology, as for instance the salient facts of Digestion, General Metabolism, Secretions and Excretions, etc. appear to have been fairly comprehended by Ayurvedic writers. Circulation of blood appears also to have been comprehended fairly well in the ages of Sushruta and Charaka. Charaka says, "From that great centre, the heart emanate the vessels carrying blood into all parts of the body, the element which nourishes the tissues and sustains the life of all animals. It is the element which after circulating in the body of the foetus returns to the mother's heart." (Charaka, Sutra, Ch. 30). The fact that the blood derived its colouring matter from the liver and spleen is also distinctly mentioned by Sushruta. That the liver helped to provide the colouring matter of the blood has been just recognised in the west.

The most important theory of the ancient Physiology however is the Tridhatu or Tridosha Theory, which has been wrongly translated by some as the Humoral Theory, confounding it with the Humoral Theory of the Greeks which looks absurd. On the foundation of the Ayurvedic theory the whole structure of Ayurvedic Physiology, Pathology, Materia Medica, Medicine and Surgery may be said to stand. A brief exposition of this theory has been already given by me in English in the Journal of Ayurveda (July 1925), and it will be found that considered in the light of the modern sciences and explained on the strength of existing texts, as done in my Sanskrit work-"Siddhanta-Nidamam", there is nothing in it incompatible with modern Physiology. To every practitioner of Ayurveda, the theory has a very important practical aspect, as it has a wide application on the line of treatment to be adopted. The very success of the treatment of the disease based on this theory proves the soundness of the theory to the Ayurvedists.

(C) Chemistry and Botany:—The advances in applied Chemistry made by the exponents of Rasa-Shastra, the school of Chemist-Physicians, appear to be considerable. Dr. P. C. Roy has dealt with this subject somewhat extensively in his work "History of Hindu Chemistry." One simple fact found by them is remarkable, namely that Mercury, when combined with sulphur, does not cause salivation though its therapeutic effect

is obtained in full measure. So, I need not enter here into details. The various compounds of Mercury and their therapeutic uses were discovered by these Chemist-Physicians. The other common metals and their various chemical compounds were also known and used extensively. Various processes of their reduction into Oxides, Sluphides, etc. recommended by the "Chemist-Physicians", are still in vogue amongst Ayurvedic Physicians, who use these preparations widely and effectively in medicine.

(D) In Botany, particularly the practical side of it, some records are available in the writings of "Raghava-Bhatta, "Sharangadhar" and others. Other records occur in Puranas like "Agnipurana", "Garudapurana", etc. Plants have been called "Sthavara Jeeva" or stationary animals conscious of pleasure and pain. This feature of plant life has been now proved by actual experiments by Sir J. C. Bose, F. R. S. A regular symptomatology and treatment of plant-diseases was also known as "Vriksha-Ayurveda", and some part of it still survives in the writings referred to above (i. e. 'Upavana-Vinode" a work first edited and published by the writer in 1898).

In books known as Dravyaguna, the properties of drugs and food-stuffs are found described by a terminology, the meaning of which properly understood does not fail in most instances to give a correct insight into their pharmacology and therapeutics, mainly from the Tridoshic point of view. Unfortunately, however this terminology has yet remained a sealed book to those, who have judged it from inaccurate translations.

The Pharmacology of drugs according to Ayurvedic methods is indeed an interesting study. It proceeded to determine the qualities of drugs by ascertaining the Rasa (taste), Viryya (general effect), Vipak (inversion in the system) and Prabhava (a specific action on certain diseases), all of which are no doubt very important guides to the physician.

(E) In Pharmacy, the art by which the properties of a drug or drugs are imbued in spirits (as in Asavas and Artistas), in ghees, oils, syrups, etc. was well-known of Mercury and other minerals such as iron, zinc, tin, mica, etc., preparations easily assimilable by the physicians were made by simple processes. For instance, Mercury, when combined with sulphur as in the black-sulphide or red sulphide, was extensively used without causing

mercurialism. The well-known preparation "Makaradhawja" has been used by eminent and western physicians like Sir Perdey Lukis with good result, and many other sulphides are also used in similar manner without causing very bad effect.

(F) Medicine:—In the practices of medicine proper diagnosis was always insisted upon before treatment. The diagnostic methods, employed by the ancients, were the same as the methods employed in the west even half-a-century ago. All the five senses (except the tongue-according to Charaka) were employed for diagnostic purposes. Various forms of tubes and speculae were used to aid the senses in examining the obscure parts of the body, but great stress was laid on the art of using the unaided senses to the best advantage. The pulse was a special studythough at a later period its value was greatly exaggerated. Many works were written by later authors on this subject, and very great importance was attached to the speed, rythm, volume and compressibility of the pulse for determining the state of the cardinal principles (Vayu, Pitta and Kaph), and the "Samata" (auto-toxication), which, according to the Ayurvedists, manifest itself in the pulse. Even now, every Ayurvedic physician worthy of the title is expected to understand this subject thoroughly. The examination of the urine, particularly the determination of its physical characters and specific gravity, was done by simple methods and considered necessary in most cases. The infectious nature, even the bacterial origin, of certain diseases appears to have been understood. Such diseases as "various fevers, leprosy and skin diseases, tuberculosis, conjunctivitis, and various other diseases that come in epidemic form like Cholera, Plague, etc., were understood as passing from one to another by contact, breath, food etc. It is remarkable that although no mention of the microscope or similar magnifying instrument is found, some organisms "invisible to the naked eye" have been clearly described by the ancient authors.

## THE DECLINE.

The decline of Ayurveda began about 2000 years ago with the great misfortunes that befell India. First came the depredations of the Scythians, then of the Hunes, and then the civil wars amongst the Hindu and the Buddhist Kings. Then followed the ruthless invassions by Mahomedans in Northern India, and by the Portuguese and Dutch in Southern India. They all came,

and carried things before them by fire and sword. It is a wonder how Indian glory has survived these shocks. While the glory of Greece and Rome exists only in their tombs, mummies and Pyramids, the glory of India survives in the valuable literature, that has been still left to us by our forefathers as a great legacy.

## EFFECT OF FOREIGN ADVENT

Thus came the great decline of Ayurveda, in the wake of the Mahomedan rule. During this period the Unani system grew under the protection and subsidy of the State. This system, as has been admitted by even such recent authorities as Hakim Ajmal Khan, is based mainly on Ayurveda. It absorbed many things, which characterised Ayurveda in her glorious days. Take for instance the group of eight drugs known as "Astha varga." Ayurvedic physicians during the last 300 years thought that all traces of these drugs were lost. It struck me one day it cannot be so, and I suspected they must be hidden in the Unani Pharmacopoeia. I tried to search out these drugs, and succeeded identifying six out of eight by their characteristics, even though they had been christened with Mahomedan names subsequently. I found their original habitat in Nepal. This shows how the Mahomedans absorbed a lot of valuable materials from Ayurvedic Materia Medica, just as the British Pharmacopoeia is now enriching her treasures without acknowledging their debt to Ayurveda.

### THE RENAISSANCE.

We must congratulate ourselves however on the fact that the renaissance has now begun. We are gradually looking back into the dim vistas of the past, and trying to realise how great India was in ancient days, and we are unearthing old treasures. We are re-conquering our lost grounds slowly but steadily. Some of us say in a desperate mood what is the use of talking of our past glory, when we are so fallen and miserable now? A nation, that cannot look back to its great past, cannot look forward much to its future. A nation that has a great past, can easily hope to achieve great things in the future. We must not forget that maxim. The Ayurvedic physicians have always been progressive in the days of her glorious past; and it is only during the last two or three hundred years that they have not been—could not possibly be—progressive. This is due to their bad luck, their vicissitudes of fortune, and indifference of the State.

Now that the people are trying to apply their knowledge of different sciences to the better understanding of our ancient literature, it is quite likely that we shall regain much of our lost glory, and add to it the best that the west can give us. Let not pessimism and inertia overtake our mind.

To my friends who are devoted to the Ayurvedic system, I venture to say plainly that they must not forget that contact with the west, and application of scientific methods to our present-day Ayurveda would certainly enhance its value and raise its status in the eyes of the world. By all means they ought to keep the individuality of Ayurveda. But they must not be so timid as to shun the scientific methods and facts found by westerners. That would be a fatal policy—a suicidal stubbornness on their part.

### NEED FOR RESEARCH AND RENOVATION.

Now, I have told you something of the lost literature and of the necessity of replenishing it. There are two ways of doing this. One is to find out all that we have, by searching for them in all manner of ways. The other is to write text-books to suit the modern requirements. The world is moving fast. Even the planets have changed their positions. Diseases have become modified in their symptoms, perhaps in their pathology too. We find new diseases coming into India, and many old diseases disappearing or changing their phases. How can we get on with the times, if we do not try to grapple with the new condition with a fair and open mind? Even without this, we may be able to treat some diseases successfully. It has been said distinctly in Charaka that "even though one may not know the name of a disease, one can treat it on Ayurvedic principles." But unless one knows what is going to happen in course of the disease. how one symptom will follow another, what is going to be the sequel of the disease, what the internal pathological changes are, one cannot be very successful. We must therefore add to our stock by modifying and adopting all that is best in the West, to our requirements. The sign of life is the assimilation of new material, and such assimilation must come, provided the Ayurvedists mean to survive as the fittest.

SEPT.

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# SCIENCE OF MEDICINE

By

DR. D. LIOYD W. ABEYARATNE, M.D. (AYURVED)

(Continued from our previous issue.)

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Though immortality of the germ-plasm can be maintained without amphimixis as in parthenogenetic eggs or by artificial parthogenesis in normal as demonastrated by Loeb, in higher plants and animals, however, sexual congregation in normal process, conjugation or fertilization means the reducing division of the chromosomes and the restoration of the normal bulk in the fertilized ovum by equal contribution from both the parent cells.

The stimulus which activates the fertilization is a chemotactic substance liberated by both the cells, but it seems that if the ovum is stronger as in the final stage, there is as protoplasmic outgrowth towards the spermatozoon.

The protoplasm contains nutritive materials for the embryo.

Inheritance or heredity is complicated by two factors. Somatic characteristics are not transmitted but only germinal. Yet the germinal materials are influenced by somatic behaviour or functional uses.

One might lose his limb and his children not be born without them. The jews have been practising circumcision for the last 4 thousand years, yet the jewish male babies are born with prepuce. But according to Brown Sequard, if the sciatic nerve of a guinea pig be cut, the animal becomes epileptic and if mated, bring forth ofsprings that are epileptic, though the sciatic nerve is there and has not been severed, but its functional disturbance has been fixed by heredity.

Somatic cells undergo the evolutionary modifications of the functional exercise of an organ, by which its development is regulated.

Therefore the hereditary transmissions are of two kinds, germinal and epigenetic, that is, the germplasmic material becomes influenced and modified by the somatic behaviour, that is, by external conditions.

And though the amphimixis takes place, the characteristic of both the parents are not equally blended in the offspring. It might receive the prepotent characteristic of one as in a cross between a negro with a white; the child may inherit pigment and hair etc. of the one or recessive characteristic of the other. The sex of the offspring, according to some, depends on the maturity of the ovum, and if the fertilisation takes place in the beginning, it is a male, and if at termination period of the catamensia, it is a the twins are of not the same sex, it is because two ova have been. fecundated at two different periods. Consanguineous marriages produce evil effects, for heredity fixes and accentuates the weak characteristics of both the parents. If a blind man marries a blind woman, there is a possibility that the offspring of the mating would have defective eyesight, if they are not born totally blind. But if a blind man marries a woman with good eyesight. the negative characteristic of one would be counterbalanced by the other and children born of that marriage would not be affected probably in their eyesight. Of course, the laws of heredity are not so simple. According to some biologist, one does not inherit more than 50 p.c. from the parents, i.e. half from the father and half from the mother, each one of the parents contributing about one fourth and each one of the grand parents one-eighth and so on according to the Geometric regressive proportion. But there may be also sudden reversion to the ancestral type and this is known as atavism. So, no fixed rules of heredity can be determined. But it is certain that the parents transmit to their offspring their psychic and bodily impressions. For Germplasms must be certainly very sensitive to the somatic impressions and transformations.

We have no definite proof that the pathogenic germs are directly transmitted with the germplasms. For if really the ovum or the spermatozoon be infected, then they would be incapable of fertilization, growth and development, lacking impulsive momentum, vitality and nutrition, necessary for amphimixis and embroyonic formation.

The frequent abortion that takes place in the primary state of Syphilis, is not probably due to the presence of "Treponema

pallidum" in the germplasms, but due to their low vitality and exhausted condition of nutrition or the invasion of the embryo by the pathogenic germs through the placenta.

Of course, there are cases known in medical history where the offspring has been born with the stigmata of Syphilis, acquired from the father, while the mother has acquired immunity from its infection from the fetus through gradual elaboration of the antibodies, as a reaction of the organism. But it does not necessarily imply that the spermatozoon that fertilized the ovum and caused conception, had living Syphilis germ in it, or it might have been simply saturated with alternated syphilis virus -mild enough not to interfere with the embryonic and fetal growth, yet sufficient to bring forth immunizing reactions in the maternal organism, without infecting her. In the matter of hereditary transmission of infectious diseases, the question is whether the germplasms can be carriers of infective microbes. In this the father is concerned only at the time of conception. Of course at the time of copulation and conception, the father's state of health and condition are reflected in the offspring. If the father is youthful, healthy and in happy mood, the offspring acquires gay and cheerful disposition of mind. If on the contrary, the father is aged, or suffers from Dyspepsia, malaria or liver troubles, which naturally create melancholy frame of mind, the children inherit the appearance of premature senility. The children of youthful parents usually inherit a mobile and agile nervous system, as in youth nerves are very sensitive and responsive to impressions.

The children of gouty, tubercular or hemophiliac parentage acquire a diathetic predisposition to these diseases.

In an arthritic family often are seen manifestations in different members of the family of gout, eczema, nervous, affections, hepatic and renal lithiasis, diabetes, and "Bright's Disease". But there is no conclusive evidence that the germplasm is a carrier of infectious germ.

But the mother's influence is much more preponderant. The fetus lives and grows in the mother's womb as a parasite for eight to ten months. For its nutrition it is dependant on the maternal circulatory system. Spermatozoon practically acts

simply as a stimulant and gives the momentum to the ovum to start its anabolic evolutionary course. The child is really formed of the mother's nutrition. So her psychical and physical life vitally refelect in the formation and growth of the fetus, during the long period of gestation. If she has any infectious disease, it is very unusual if she does not transmit it to the fetus through the placenta.

Dosavala (Nutritional) disturbances are many and varied, and are known as metabolic diseases. Nutrition is the function of every living cell, consisting in the taking in and assimilation through fermentative changes, whereby tissue is nourished and built and energy is liberated: its successive stages are known as digestion, absorption, assimilation, disassimilation, and excretion.

Anabolism is the assimilative Synthetic process, while Catabolism is the retrograde disassimilative metabolism. For both these functions, a liquid medium is necessary in which the nutritive substance can he in a soluble state, so that by osmotic pressure, it can percolate through the capillary wall and enter into interstitial space, from which the cells extract their food needs by endosmosis, and by exosmosis, throw out the metabolic waste products formed in the organic synthesis into the lymph stream.

If any of the waste products be allowed to accumulate, the organism would die, out of autointoxication.

So nutrition comprises various functions.

- Transmission and transformation of food in the alimentary canal by the digestive enzymes, from insoluble into soluble products, so that they become dialyzable: Starches are saccharified, albumins are peptonised and fats are partly emulsified and partly split up into fatty acids and glycerine.
  - (2) Absorption of the digested soluble nutrients.
- (3) Detoxication, Synthesis and fixation of the neutrients in the liver, especially glucose, which is converted into glycogen.
- (4) Transportation of the nutrients with the blood circulation to every tissue of the body for the food supply of the cells, the

extraction of the food material from the plasma by the cells, and ejection into it of waste production of catabolism.

- (5) Regressive metamorphosis and reduction of harmful disassimilative products into harmless subustances, chiefly in the liver as the conversion of the nitrogenous end-products into urea.
- (6) Elimination of the metabolic wastes through the Kidneys, lungs and skin. It has been estimated that an adult voids daily 265 grams of carbon and 18 grams of nitrogen. This must be replaced to preserve the equilibrium between the income and the expenditure of the bodily energy, or it will slowly starve to death.

Death takes place through starvation, when the body has lost nearly 48 per cent of its weight.

When food is withdrawn, the organism performs its multifarious functional activities, as the pulsation of the heart, metabolism, respiration, maintenance of the body temperature, muscular contraction and excretion of waste products by consumption of the body fat and protein, sacrificing the less useful to the more useful in the economy. Death is postponed if plenty of water is taken, for it maintains the integrity of the circulatory System and aids its transportation of the metabolic wastes for expulsion from the body.

Without sufficient consumption of water, the increased viscosity of the blood and the retention of the toxic excretory substances hasten death. However, death through absolute starvation is very rare. But death through malnutrition—insufficiency or bad quality of food, especially during famine—is very common, indirectly or directly.

Malnutrition weakens the vital resisting power of the organism and clears the way for the invasion of epidemics, which is usually the case, or death is slowly preceded by gradual emaciation, aneamia, dropsy, cardiac and cerebral disturbances, especially delirium.

If the elements are too abundant or of bad quality, the undigested food falls an easy prey to microbes that swarm in the alimentary canal, provoking fermentation and putrefaction, thus causing dyspepsia, dysentery, auto-intoxication, dilatation and catarrh of the digestive tube.

In children, it is manifest by gradual emaciation, nervous irritability and erethema of the buttocks, Vulva and thighs. But even if it be digested and absorbed, overnutrition is liable with excess of carbohydrate consumption to endanger glycosuria, if it be coupled with hepatic and pancreatic sufficiency, with excess of protein consumption into peptonuria and albuminuria with heptical insufficiency under certain pathological conditions.

The evil effects of over-nutrition did not escape the notice of Charaka. For he says: If any one accustomed to day-sleep and the comforts of bed—(i. e. does not take sufficient exercise) indulge in excess of oily, sweet and slimy substances, new rice, new wine, meat and fish, milk, butter and cakes, he becomes subject to many diseases. If he does not reduces (the excessive consumption) of restorative dishes, he will suffer from diabetes (Prameha = Glycosuria and albuminuria), Cutaneons irritation (Kandu), pain (Gouty), eczema (Kotha), Jaundice, fever, leprosy, alimentary diseases, strangury (mutrakrichha), loss of appetite, lassitude (tandra), impotence, emaciation, lethargy, heaviness of the body, burdening the circulatory system with waste products, dullness of sense-impressions, mental cloudiness, drowsiness (pramilaka), Oedema (Sotha), and other diseases"—Charaka.

(To be continued):

# SEPT ..

# RELIGION AND MEDICINE

BV

DURGA RANJAN MUKHERJI, M.B. Calcutta.

:0:-

As by the observance of the religious practices of the Hindus, a healthy mind in a healthy body can be attained, the subject can be dealt with by a medical one. Association of a hard struggle for existence of life along with present culture and civilization has caused a physical deterioration and increased the complexities of the brain. Physiological activities of the body tissues have descended beyond the safety line. There is going on a constant psychological activity in the feeble constitution for generations. Reversion into the primitive mode of life can no longer be sustained as a solution to the problem, as retrograde change is against the theory of evolution. Mental hygiene has, therefore, to be regarded as essential as hygiene for the prevention of physical ailments. Therein lies the importance of the study of religion from the medical point of view. Furthermore, the psychic control over the physiological activities of the body, and the need of a study of psychology by a professional man, deserve a keen attention of the medical profession. A successful practitioner, consciously or otherwise, exerts a psychotherapeutic effect on his patients to some extent. In addition to his special professional skill as a medical man, a physician should be capable of exhibiting to his patient his superiority of culture and thought. Religion deals with the undetermined problems of art and science. Medical profession is a combination of the practices of science and art. He is an artist, while he deals with a case. For the practice of this art, he has got to practise the science of psychology. His pure professional aspect is, in most cases, an incomplete scientific work. A contradictory combination produces a psychological reaction and hyperpiesia may be one of the effects attributable to such a cause. psychological reaction is a common phenomenon among politicians with religious bias, as in some of the Hindu Leaders. However, a friendly and artistic physician by his saintly conversation can easily find out the weak psychological aspect of the patient, to the greatest mutual advantage. In the present stage of the society, priesthood is fast disappearing. The doctor should

make an endeavour for a psychological uplift of the individuals. In a way, they should preach hygiene, like and to the assistance of the Health Workers. Apart from the scriptural idea of the welfare of the soul, the doctor should never fail to recognise the importance of moral and mental hygiene for the prevention of not only the mental diseases, but also of the physical ills too. He can thereby contribute his useful dole to the society and the nation. As active politics is beyond his scope, he is the right person to practise and preach morality, for that is the right way of building a nation. A doctor is expected to know how to console an old man, suffering from an incurable condition, who realising the slow and steady approach of death becomes penitent over the past, or how to console a bereaved mother. The philosophical teachings of Lord Christ. Ruddha, Sankaracharyya, Ramkrishna, etc. always succeeded in bringing about peace and consolation to the distressed and bereaved. As a member of an independent and honourable profession with such virtues and consequent courage, he can seldom be an imposter, like a man, whose religion is his profession. He can, thus implanting peace around, enjoy maximum peace within himself, for an environmental unrest, whether physical or mental, produces a consequent reaction far and near.

## HEALTH TALK

BY

DR. G. L. DESHMUKH, M. B., B. S.

Bombay.

-:0:-

Look here on this picture and on this !- Shakespeare.

- 11. Peptone injections are good for asthma.
- 11. Why not give injections of fresh milk with pepsin or papain powder per rectum as a retention enima after a saline bowel wash. In this we get selective absorption of peptones by the rectal mucosa Meat extract may be used for milk, if milk protein is not able to procure responsive relief (whole milk powder with pepsin or papain or a meat extract

varied as needed, meat, chicken etc. with pepsin or papain made up as suppositories after evacuation by use of glycerine suppository, will be a very convenient easy portable and self-administrable protein shock therapy). Butter washed a number of times and made up into ghee, and a teaspoonful taken first thing in the morning alleviates asthma.

Matter is indestructible. Death meets everything known or 12. named. Stone, plant life all have death -a change of form, qualities and name. Elastic tissue is found in the ducts of mammary gland, arterial system, arterial inner coat or Henley's fenestrated membrane ligamenta in vertebral arches or flava ligamentum nuclea of lower animals or the dorsal neck ligament, vocal folds, tracheal mucosa bronchi. The chemical albuminoid body elastin is found in them. It is unaffected by acetic acid. Elastin in my sense is a complex body or cold compressed sliced pulverised in vacuo, scented tissue of ligaments, penis, clitoris, coats of arteries and veins may give elastic tissue compressed tablets to supply elastic raw material which decreases and fibrous adipose and connective tissues increase as age advances and use has tired out the parenchymatous structure. Jews have their own butcher well versed in removing undigestible threads, stiff portions, fibrous tough bands etc. and keeping useful tissue. It is an art among them to cut an animal or fowl and prepare it for cooking for eating or service.

## Reports of Societies, Etc.

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## AYURVED BIJNAN PARISAD.

The fifth annual general meeting of the Ayurveda Bijnan Parisad was held on the 6th September, 1936. The founder—Secretary Raj-vaidya Kaviraj Bagala Kumar Mazumdar, M.A., read a report referring to its different activities and researches of different research scholars.

There was a large gathering including Kavirajes, Doctors, Sympathisers and students of Ayurved Colleges, amongst whom were seen the following:—

Dr. S. C. Chowdhury, D.Sc., Kj. Haripada Sastri, Rajvaidya Sj. Babu Lal Jain, Rasayanacharya, Raj Behari Misra, Kj. Vagirath Swami, Dr. S. C. Das Gupta, M.B., Kj. Biswa Mohan Sanyal, Kj. Brojalal Sarma and others.

The Report showed that five meetings were held during the year, in which discussions were held on Beri-Beri, Meningitis, Heart-disease, Food-stuffs and Phthisis.

## Review of Books.

-:0:-

## AYURVED-MAHARANJAN

by Kaviraj Rajani Nath Chakrabarty, who has in contemplation to finish the book in one hundred and eight parts.

The book is intended for home treatment by lay people. As the author says, he has incorporated in it Tuntric, and othre remedies known to Sadhus, in addition to such Shastric medicines, which are not costly, and whose efficacy has been tried. The first part under review covers 51 pages, and is priced at four annas. Printing is good. The nomenclatures of the medicines mentioned. as made by the author, are not happy. The names ought to be made suggestive as far as practicable, for ready reference, especially. where lay people are concerned. Directions for preparation of the medicines and their vehicles have been given in detail and in a convincing way. But cases of application are not explained in an elaborate and clear way for those for whom it is intended. The part under review is devoted to dyspeptic troubles, which are very common in these days. The book is to be had of Annapurna Aushadhalaya, Rajshahi, Bengal, in the provincial vernacular of which the book has been written.

(By KJ. M. K. MUKHERJEE, B.A., Ayurved-Shastri).

# Mealth and Hygiene

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Too much attention to beauty and none to oral hygiene,—and the whole system becomes a storehouse of poison! One could have named quite a number of diseases which directly or indirectly result from Pyorrhoea or other oral infections, and which oftener than not prove fatal! So, a word or two about proper care of teeth will perhaps not be out of place, seeing that it may considerably reduce the dentist's bill and years of pain and trouble afterwards.

The purpose of oral hygiene is to maintain the equilibrium of the oral cavity and keep it bacteria-free. The loss of one tooth means the loss of balanced articulation, and the loss of balanced articulation means putting the whole grinding mill of nature out of gear. If the mouth is kept unclean, it becomes a breeding centre of bacteria and the food-bolus serves as vehicle for carrying poison into the whole system, and the nutritive value of the food will be negatived. The first step towards keeping the mouth clean is the selection of a good oral preparation.

But it should better be left to the dentist to do it for you. of them cause an execessive secretion of saliva by stimulating the salivary glands, and while they have their cleansing and antiseptic properties, some of them reveal a high percentage of soap contents, which does considerable harm to the teeth and gums. Again in many of them, either the cleansing effect is sacrificed for taste and odour, or the taste and odour are sacrificed for the cleansing effect. It has been found in many cases that a good tooth powder has some advantages over tooth pastes in both its cleansing and antiseptic properties. it paste or a powder, anything may be used so long as it does not contain any gritty or injurious substance or insoluble antiseptics. thanks to modern publicity, the superstitious belief that the various proprietory preparations in the market have got curative value for specific diseases has become deep-rooted in us and the habit of selfdoctoring with the help of newspaper advertisements is gradually growing amongst the mass. Dentifrice is meant for the mechanical removal of food debris and to keep mouth clean and not for curing a faulty tooth or diseased gum. Dr. Maurice Roy of Paris, for that matter many modern dentists, advocate the use of notmal physiologic solution or salt instead of any tooth powder or tooth paste, in conjunction with a hard tooth brush,

One dram of salt in a pint of tepid warm water makes a normal physiologic saline solution. It reduces the oral flora by fifty per cent. because it effectively dissolves away the mucin, which is responsible for retaining food debris and bacteria all round the teeth. A formula recommended by Dr. Hermann Printz will be much beneficial for daily use as gargle.

A scant teasponful of salt.

A scant teaspoonful of powdered borax.

A teaspoonful of hydrogen peroxide.

A tumblerful of tepid warm water (120 deg.-125F deg. or 48 deg.- 53 deg. C).

Amongst tooth brushes, a medium sized one with hard bristles is the most suitable.

### TECHNIC OF TOOTH BRUSHING

The brush is to be placed at right angles to the teeth in position. Gently press the bristles into the interdental spaces and avoid laceration of the gums by the rapid movement of the brush.

For the outer surfaces of the teeth the movement of the brush should be rotatory along the long axis of the teeth

For the inner surfaces of the teeth, the movement of the brush should be upward and downward, the bristle points, freely grazing over the teeth surfaces and the interdental spaces. When the front set of teeth are well cleaned, the brush should be placed against the teeth on both sides of the mouth consecutively and moved forward and backward. The same process is to be repeated for the cleaning of the interior surfaces of the maxillary teeth. Finally the occlusal surfaces of the teeth are to be cleaned.

## REMOVAL OF 'TARTAR'

The only way of getting rid of 'Tartar' or stones on teeth is by 'scraping' the teeth every year by dental surgeons.

## PRESERVATION OF TOOTH BRUSH

After each brushing the tooth brush should be cleaned with soap and water. The brush should be held below the running tap for some time and then dipped in brine (salt) solution for a few minutes. It should then be kept in a place, where there is plenty of light and air. When the brush is completely dried, is should be kept inside its cover.

## Motes and Mews.

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To commemorate the 12th death anniversary of late Kaviraj Abinash Chandra Gupta, the trustees of 'Rajchandra Aushadhalaya' (founded by the late Kaviraj) distributed 3 days' medicines free to all patients attending the above dispensary, and to all others, who brought with them prescriptions of practising Kavirajes of the town or mofussil. Mofussil patients were given 7 days' medicines.

Barisal, Sept. 9.

On the occasion of the opening of the Charitable Hospital of the Barisal Ayurveda Sabha a largely attended public meeting was held in the premises of Rai Bahadur Surendranath Datta, Mr. A. N. Sen, the District Judge, presiding. The Ayurveda Sabha has made a donation of Rs. 500 for the maintenance of the hospital, while Kaviraj Matilal Das Gupta has made the grant of the use of his extensive garden on the other side of the river, consisting of medical herbs and products. He has also made a housing accommodation for the hospital.

Kangra, Sept. 2.

The "Salohi Guga" temple in Palanpur Tehsil is becoming famous day by day for snake-bite cures.

It is stated that in the course of the last few months more than 50 cases of venomous snake-bite have been treated and cured here. The temple "mahant" prepares a paste of clay taken from the temple altar and covers the wound completely with that and gives the patient the same stuff to eat and also some water over which certain incantations have been uttered. The patient generally recovers.

A recent case is reported from Saloh village, where, while cutting grass, a villager was chased and finally bitten by a ferocious black cobra of considerable size. Four other villagers working in neighbouring fields cut up the wound, placed a tight bandage above the wound and had the unconscious man carried to "Salohi Guga" temple, where three hours after the Mahant had administered his treatment the man completely came to himself.

A sensation has been caused by two Italian dentists. Teuto and Calasabatti, who pull out teeth painlessly with a finger and thumb,

Quackery is illegal in Hungary, but as the dentists demand nothing except to exhibit their methods, the police invited them to demonstrate on a number of policemen and Pressmen.

The trick of the painless and bloodless tooth-pulling is stated to come from Mexico, and consists of pressing a nerve on the patient's temple with one hand while the tooth is removed in an instant with the other.

The Calcutta Ayurved Sabha has adopted a resolution of celebrating its Silver Jubilee in the coming winter on the completion of the Twenty Fifth Year of its existence. A conference to discuss the problems of Ayurved, and an exhibition have been proposed on the occasion, besides two prizes of Rs. 30 and Rs. 20 to be awarded to essayists from the Ayurvedic medical practitioners and students in addition to silver and gold medals respectively.

London Sept. 15

The wife of a Preston coal merchant, who yesterday attended her husband's funeral to-day travelled home to meet him alive.

Such was the extraordinary experience of Mrs. Kibble, who went with her husband to a Dorset seaside resort for a holiday on August 6. Two days later her husband went for a bath but he failed to return, his clothes being found on a beach. It was naturally presumed that he had been drowned.

Later, a badly decomposed body was recovered from the sea, which was identified as Mr. Kibble by Mrs. Kibble and by a Preston dentist, who recognised his own dental work.

Vesterday, while the widow was attending the "funeral" of her husband in Dorset, the dentist recognised his client in Preston. Mr. Kibble said he did not remember what happened after he entered the water until he found himself in a train. He was not aware it had been reported that he was missing.

The Students of the Vaidya-Shastra-Pith observed the All-India Political Prisoners' Day by gathering in a meeting in the College premises.

The twenty-fifth death Anniversary of Mohamohopadhyay Kj. Bijoy Ratna Sen was held under the presdency of Khan Bahadur Abdul Momin, late of I. C. S., who suggested propaganda for regenerating Ayurved and Unani as a Synthesised Scientific system of treatment.

Kj. B. Gupta, Tarkatirtha is known to have applied for the Congress ticket for standing in the next election of the Bengal Legislative Council from the Jessore Constituency.

His Highness the Holkar of Indore on Ayurvedic treatment:—
(From the Basumati.)

'The address of the ruler of the Indore State, delivered recently in the thirteenth session of the Science Congress at Indore, rouses great hopes in our minds. It has become almost unavoidable for our countrymen to learn the subjects of the applied Science of the West. But the infatuation of the knowledge of these should by no means be allowed to neglect or oust the spiritual science. The abridged account of the reporter does not give the entire speech of the Holkar. But the gist published shows that he has specially warned the votaries of the western applied science against the impropriety of discarding their heriditary culture, come down from generation to generation, under the excessive charm of the west. He refers to the systematic way, in which the medical lords of the western healing science disdain or neglect Ayurved, and regrets the circumstance much. Some Indian doctors are so much eaten up with aversion to Ayurved that their hatred surpasses that of their western Gurus. A section of this type, a disgrace to our race, is loath even to take advantage of indigenous herbs, not to speak of their taking recourse to the medical science of the country. It is difficult to find adequate words to describe the degree of slave mentality, which is responsible for such down-fall.

We have been associated with the British for so long a period But sorry to say that we have not as yet been able to learn their intense

patriotism. A Lieutenant Governor of Bengal fell ill of blood dysentery, and preferred to die under Allopathic treatment, and by using Allopathic medicines. Yet, he could not get himself to undergo Ayurvedic treatment even under the counsels of an experienced near relation. Among the English-educated people of our country would be discernible just the opposite mentality. The innate efficacy of Ayurvedic treatment still excites the wonder of the world in a large measure. But we do not feel proud enough to proclaim our own Medicine to be beneficial and efficacious. When we fall ill, it is the Allopathic treatment we think of before any other remedy, and when Allopathy utterly fails and the doctors give us up, the Kaviraj is called in as the last resource, and but once. But it is not again given to one and all to enjoy this much of good fortune. It is an endless story of how Ayurvedic Medicine has decayed, neglected and unappreciated.

It is highly refreshing that the Maharaja of Indore has drawn the attention of the country to this state of things. Then he asks the scientists to attend to the spiritual science (प्राधात्म योग) of India. He gives inklings as to the inclusion of मनोविज्ञान (Psychology) and ग्रीरविज्ञान (Physiology) in the Yogashastra (योगगास्त्र). He requests the scientists to establish this योगविद्या on modern scientific foundation."

Minister Sir B. P. Sinha Roy said in reply to the question of Rai Bahadur Yogesh Chandra Sen in the Bengal Legislative Council:— The Police Commissioner of Calcutta replied to the letter of the इन्द्र सन्कार प्रमिति that all unclaimed Hindu bodies, found in excess of the training requirements of the students of the Medical Colleges and Schools, would be made over to the 'प्रमिति'. Subsequently, he has ordered that all unclaimed bodies of the Police Morgue should be given to the above Cremation Society. Christian and Muslim bodies are not allowed for purposes of dissection, and the authorities of hospitals phone to the Burial Societies of the two communities to take charge of unclaimed dead-bodies."

The Minister said in reply to Mr. Sen's question as to whether it does not wound the religious susceptibilities of the Hindu; if the dead bodies of the community are allowed for purposes of dissection.—"That depends upon individual opinion and outlook."

In reply to Sjt. Sen's question whether the Police Commissioner would be ordered to direct the authorities of hospitals in Calcutta and suburbs to deliver all unclaimed Hindu bodies to the सत्कार-समिति, the Minister said,

"The teaching of Anatomy, Pathology and Surgery would be stopped in the absence of dead bodies for dissection. To solve this problem of momentous importance, soon, a conference of the representatives of the three communities concerned will be convened."

### A TRUE LESSON FROM BHOWAL CASE

Bengal, why Bengal alone, the world at large is astir with the cry of victory for the Second Kumar of Bhowal, Sj. Ramendranarayan Ray and at the same time with applause for the considerate Judge, Mr. P. L. Bose and felicitations on the learned Barrister, Mr. B. C. Chatterjee. The evidence of the honest witnesses, the tact of the lawyers, the sound discretion of the learned judge etc. are the topic of the day. At times they talk of the past miseries and the present good fortune of the Kumar, but no body is heard to discuss as to how the Kumar regained his life after his apparent death from the results of poisoning. The time is now ripe for a scientific investigation into and the study of the subject.

There was a downpour after the dead was carried to the cremation ground and the attendants took shelter elsewhere leaving the dead Kumar. In the meanwhile the signs of life manifested in the dead body which drew the attention of the Sannyasin, who nursed up the Kumar to health. As a result of this memorable incidence—to-day with the glorious victory of the Kumar, it has been possible for the general public to have a correct insight into a great scientific truth.

Instances are probably not rare, where the last rites of persons who are apparently dead, are prematurely performed, even when life may be dormant in them. At times such apparently dead men are seen to sit on their bed or on the funeral pyre or to raise their hands and feet or to move their lips and eye-lids. In such a case, the dead body is generally supposed to be possessed by ghost. Case like this indicates that life is not till then totally extinct. From the history of the majority of such eases, it is known that such strange incidence occurred after there had been storm or rain. From this we may infer that such impossibility becomes possible by the action of air and water over the body.

Among the Hindus there is the custom of carrying the dying persons to the river-side (preferably to the side of the Ganges). Only such patients as are expected to die within a few hours, are so carried. But we have learnt of a number of such dying men surviving for days and of some, though few, being brought home back in an improved state of health and keeping alive for months or years together.

Again, we have the system of "Antarjali", a rite observed by the Hindus and consists in immersing in water, the body of the dying man or woman up to the navel or breast, just a few minutes before the expected time of death. This seems to be but the last attempt at treating the dying man. This is generally done haphazardly and perfunctorily. I believe that there is great scientific truth behind these systems, and there are facts to prove the same. Dying men are seen, though very rarely, to live for hours and even days together even after such haphazard treatment. We can expect better results from proper and systematic treatment. But who cares to acquire the right knowledge!

Then again the Hindus bathe the dead body with water before setting fire to it. The dea of reviving the dead, if possible, seems to lurk behind the procedure.

Lastly, the rite of 'Mukhagni' (which consists in touching the lips of the dead man with fire) is but the last test of death. In case where life till then lingers, the dead body is seen to sit on or jump out of the funeral pyre as and when so treated with fire.

It seems to me that similar truth may be elicited from the Christian and Mahomedan customs of burying the dead body within the earth, which, too, has the inherent power to resuscitate the dead.

Our body is composed of the five primordial elements, viz, earth, water, heat, air and ether, which have wonderful influence over the human body. The miraculous efficacy of these elements and the processes of treating simple or common as well as the so-called incurable diseases have been described by the renowned doctors of Germany, and America, such as Louis Kuhne, Adolph Just, Lindlahr, Kellogg and others, and the Indian writers, viz. Mahatma Gandhi, late Mr. R. C. Chatterjea B. L., in their popular books.

From the instances referred to above as well as from that of the Bhowal case we can realise the truth of the Vedic Sutra which runs thus:—"Apsvantaramritam apsu vesajama! apastu prasastayey! In water, healing virtue! Such is the glory of water!"

Permit me to conclude this with an appeal to the reading public to think over and consider the above stated facts, and I cordially invite them to discuss over the matter.

NIRMAL CH. CHATTERJEA, B.L., Calcutta,

SEPT.

# SEX AND CIVILIZATION

BY

M. R. SAMEY, Ph. D., M. D., D. P. H.

## Bangalore.

A society blue once told me in all seriousness "Sex, my dear man, is just an infernal nuisance", and that gives the attitude of civilization to sex in a nutshell. Seeking ratification of this soulless attitude of civilization to sex, ex cathedra, we find sex being defined as "being male or female or hermaphrodite". Verily, civilized man looks upon sex as a state of "being" rather than a state of "feeling" and therefore he looks upon it as a comedy, for is not the world a comedy for those who think and a tragedy for those who feel?

He thinks with the Professor of animal genetics who says "It follows therefore that ...... the phenomena which are the most prominent features in the act of sexual congress, are reflex actions and are not under the control of brain" and this from experiments on rodents. The Professor of animal genetics further carries his conclusions -

"It reflexes exist in the case of man-and there is no reason to assume that they do not-then in all probability the sensory stimuli must be largely presented by the physical attractions of the heterosexual partner; these in their turn, being qualified by all sorts of inhibitions and preference born of social experience. However, the application of the concept of the reflex as to the problems of sex behaviour has placed future research in this particular field on a firm basis. This has made it possible to exclude the influence of consciousness as an active factor in matters of sex and to regard consciousness as a more or less additional phenomenon". So that the only qualifications to distinguish the sex behaviour of men and rodents are "inhibitions and preferences born of social experience". Consciousness which perhaps stands for will and personality can almost be neglected as "a more or less additional phenomenon".

A civilization that has surrendered its faculty of thinking on such intimate matters as sex to the Professor of animal genetics cannot feel the tragedy of the prude parents' efforts to "drive the devil away" by nipping in the bud sexual desire in a child, who invariably kill its personality-or call it soul-at the same time.

The very meaning and purpose of creation are centred on sex which is its causa sine qua non and not mere causa causaire putting into operation a whole machinery of reflexes.

To view the sex problem on rodent philosophy or animal husbandry is to become a cad of the worst type.

Since sex desire is the strongest passion of the human soul, it is important that the young be taught that sex union is designed for reproduction and not for pleasure; that destructive venereal diseases follow in the wake of promiscuous sexual relation; that marriage and strict observance of the dictates of law and order constitute the only proper methods of life; that only thus the highest type of life with freedom from the poison of venereal diseases is assured.

The virtues that we cherish having been driven from the Indian field by a too prudish education in our school and home and altar having been polluted by a shame we dare not name, the awful voice of justice speaks in thunder and storm.

Taught by civilization to view marriage as sinless comfort and not as Holy sacrament and as a means of making up vitamin X for our nerves we have fallen on evil days.

India, the land of Hanuman and Bhisma, the land of Veera Bramhacharya, the land of celebrated celibates and sages has dwindled into a C. 3 nation, with lacklustre faces and cheap Jack appearance.

The Holy Punyabhumi had been rightly renowned as the Land of Yoga, Bhoga and Thyaga and now it has degenerated into a contemptible country of Roga, Raga and Rikta. Mental powers, pure pleasure and charity have vanished from the land, while the anarchs of the chaos, pusillanimity, physical debility, and poverty have risen triumphant from the pits of pitiful ignorance prevalent in the country regarding laws of sex. The hearts of the Indian intelligentia are deadened by scientific rodentology stifling the feeling and sacrileging the soul in the sex. Verily the evil is wrought by want of thought as well as want of heart in the matter of sex and the Indian Journal of Venereal Diseases supplies this void in Indian thought and heart. It is said that "Head has no Heart and Heart has no Head" and such cold dissertion has been responsible for much of the misery in "Modern Civilization".

I hope that the Journal will be stimulating and gloriously infuriating the apathetic sex robots of rodent science in the land. In the words of James Montgomery, I conclude my note on Sex and Civilization.

"Like genial dew, like fertile showers
The words of wisdom full
Awake man's unconscious powers
Strength out of weakness call;
Like morning beams they strike the mind
Its loveliness reveals;
And softly then the evening wind
The wounded spirit heals."

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In this connection, our representative will shortly call on you, or you may write to us direct, if interested.

Benares, October 12, 1936.

Pandit Madan Mohan Malaviya is making satisfactory progress. He has appreciably gained in weight by the Ayurvedic treatment, he has been undergoing.

Benares, October 14, 1936.

The first death anniversary of late Kaviraj Dharmadas Gupta, Principal, Ayurvedic Department, Hindu University, was celebrated under the presidency of Mohamahopadhya Pandit Pramatha Nath Tarkabhusan. The Journal of Ayurved was represented by Kj M. K. Mukherji, B.A. Ayurved-shastri, who was on a visit to Benares, and paid eloquent tributes of homage to the memory of the great departed teacher of 'Charaka'.

According to an A. P. report, the Government of Bengal in the Ministry of Health and Local Self-Government has sanctioned the formation of a Council for inauguration of State Faculty of Ayurved. A similar proposal is also waiting for Unani.

Kj. Charu Ch. Bisarad of Calcutta is dead of a sudden attack of apoplexy at the premature age of forty four. Our sincere condolences to the bereaved relatives.

The 'All-India Ayurvedic Pharmacy' was recently opened at a suburban locality of Calcutta. A Research Committee is attached to this new born Institution, where attempts are contemplated to discover medicines and remedies to combat the maladies, and meet the up-to-date exigencies of the modern times.

Address of Kj. T. M. Sen, Kavyatirtha, in the Ayurvedic gathering of Chandernagore in French India:

Honoured gentleman! You are the heirs of the wealth of your forefathers, which is not to be met with even in the royal exchequer. We have it from Charaka that kings and emperors sought it in hermitages of the Rishis, whose descendants in yourselves are today in the position of supplicants lacking protectors, friends and bread.

About 140 years ago late Sjt. Durga Ch. Rakshit established in this place an Ayurvedic Charitable Dispensary. So far as I know it was not then possible to found such a useful institution even in Calcutta. A few years back Kj. Mahendra Nath Gupta had reared up an Ayurvedic academy under the name Vaidya-Veda Vidyalaya.

Ayurved has defined science, and in its texts and commentaries established its highly scientific character. Even Indian philosophy, which occupies the foremost position even in these modern days, eulogiges Ayurveda's triumphant achievements.

The Rigveda of India is the earliest record of the human race. We find in it the mention of skilful treatment of Ayurvedic surgery. Visalapa, who lost one leg in the battlefield, had an iron-made substitute, designed by the Aswina Twins, The Rigveda also mentions other kinds of excellent Ayurvedic treatment. Thus the Aswina Kumaras cured the blindness of Parabriodha, the leprosy of Ghosa, and cataract of Kanva and Rakshibat, and effected the delivery of Bamdev from the mother's womb. Ayurved is thus contemporaneous with the creation of the human species, i.e. it is eternal.

The highly scientific character of Ayurved cannot be tested on the touch-stone of the matrialistic scientist. Nothing can stand and endure on the foundation of untruths and non-realities. Ayurved recognizes the trio of therapies, viz देव-व्यापात्रय, युत्तिव्यापात्रय and सञ्चावनय। Many a western savant and physician of repute have recognized and appreciated a positive science in Ayurveda.

Then again Ayurveda's diagnostic and therapeutic principles rest on her all Theory, which is so elaborately deleneated in the authoritative books of Ayurved. With the help of this theory, whatever malady, known or new, the physician may be confronted with, he can tackle with courage and readiness.

Though Ayurved was complete in its eight branches formerly, only its mil temperature of the extensively at present. It is the science, which is the parent science of the medicine, which has largely been drawn upon, and been the stock in trade of the whole world, where the Hindus were the earliest possessors of advanced medical knowledge, even when the other peoples, inhabiting the globe, were in their infancy. Ayurved embodies almost all the up-to-date theories known to the medical world. Truly does egam say—

# "यदिहास्ति तदन्यत यत्रे हास्ति नतत् कवित्।"

Though we might thus glory in the effulgence of the past, it would not eliminate our present abject position.

We must know how best we can conserve our ideals. Time is arrived, when we should deeply think of how we may be able to impart the former shape to Ayurved. In the metropolis of Calcutta as many as four Ayurvedic Colleges are in existence. My experiences as a teacher in one of them lead me to the conclusion that the training of these institutions has not acquired a perfection, capable of saving Ayurved. The present system of the four-year course may be prescribed simply as a preliminary grounding, which must be supplemented by a further study of a period of three years on practical and special lines according to the predelictions of the learners.

There are some who are anxious to subordinate examinations, selection of curriculum and syllabus, and medical qualifications of Ayurved to a state faculty in order to facilitate the instruction of Ayurved.

I doubt how far they would succeed by this means. I would rather prefer the refreshing arms of the umbrageons trees under the broad sky to the humiliations of a sheltering niche of the royal palace.

I do not like to pursue the matter further. I should request you all to form a Research Association, which may turn out teachers of Ayurved, and contribute to its welfare, and bring back the glorious days of the past.

Kaviraj Naresh Ch. Sastri, M.A., Kavya-Sankhya Vedantatirth a writes:—

In these days of activities for national progress it would not do to omit Ayurved, the invaluable possession of the nation. In this poverty-ridden country expensive treatment is out of the question. The result is the appalling roll of mortality. Very few people get the help of the charitable dispensaries, which number but 900 in Bengal, while the number of her villages is 86,819. A very small section of the people may have the means of requisitioning good physicians from the towns. But, the rural areas are today the abodes of multifarious diseases. In Bengal villages the only cheap treatment possible is Ayurvedic, and Ayurvedic treatment is also suited to the Indian climates, so efforts should be made to multiply the number of qualified Ayurvedic physicians.

It is necessary to inaugurate Ayurvedic examinations like other examinations of Sanskrit, recognized by the Government. The Sanskrit Association made attempts in this direction some time back. Syllabuses, too, were suggested. But no practical results have been achieved. Delays in this matter are harmful to the country. It must strike us that it is necessary to introduce examinations of Ayurved, recognized by the Government.

In matters of treatment the book-lore, and practical training are equally important. In the medical college the students are taught theoretical knowledge in classes, and at the same time they watch patients in the attached hospitals along with the prescriptions of experienced physicians. They learn postmortem examinations too in the presence of doctors. There are practical examinations, also, such training classes never find the student non-plussed in their practice. There is a hundred and one reasons, for which such arrangements are not being made possible for Ayurved. Economic distrees and difficulties there are. To add to it is the apathy of the government and the public. Qualified physicians, too, are inattentive to this question, as they cannot earn worthily. When the Sanskrit examinations were introduced many books were printed, as soon as the examinations were inaugurated. This may be also true of Ayurved. Moreover the Ayurvedic students can acquire practical training under the tutelage of a practitioner along with their studies. Thus if the Government examinations are instituted, facilities of practical training may be further improved. We are inviting the attention of the authorities that be, to east their eyes on this matter.

## THE WEEK IN THE SOVIET UNION

Study and use of Centuries of experience in Indo-Tibetan Medicine Urged by Specialist.

Utilization of the valuable experience accumulated by Indo-Tibetan medicine in the course of more than 20 centuries was suggested in a recent report to the scientific council of the Peoples Commissariat of Health by Dr. N. N. Badmayev. His recommendations, which were supported by a group of Leningrad professors, including K. I. Povarnin, V. P. Koshkadamov and A. I. Vostrikov, have in view the organization of a special clinic and research institute.

Specialists in eastern medicine would be invited to work with the institute and original manuscripts of the medical literature of the east would be assembled for study.

[SEPT.,

Dr. Badmayev himself is a specialist in this field, known for his successful treatment of diabetes, eczema and other diseases. Below we publish an abridged version of his report.

Indo-Tibertan medicine, one of the most ancient medical systems differs from western medicine both in its approach to the diseased organism and in methods of tretment. Originating considerably before European medicine, Indo-Tibetan medicine was influenced by the famous Alexandrian physicians, Herophillus and Erasistratus. Thus some of its basic principles are derived from the same source as those of medicine in the west.

Indo-Tibetan physicians, however, employ a variety of curative agents unknown in the west. The majority of them are herbs (fruits, flowers, roots, stems, leaves), a very few are mineral compounds and still fewer are compounded from parts of the animal organism. Some of these are known to European medicine, but there they are used separately, while in eastern medicine the prescriptions are complex combinations of various ingredients.

Indo-Tibetan medicine, which in penetrating Egypt and China assimilated the medical achievements of these countries, regards the various disorders of the organism as a result of improper nutrition and the consequent breakdown of the physiological functions of various organs. It also has long taken account of the role of micro-organisms in disease, but it takes a different view of this role from that prevalent in western medicine.

Ancient Indo-Tibetan physicians did not regard the microorganisms as the cause of disease, but merely as an aggravating factor, the disease itself being due to disturbed nutrition. They recognized 18 species of these micro-organisms, known as "nian." These correspond to the micro-organisms which cause tuberculosis, diphtheria, cholera, malaria and other diseases.

## Aim to Restore Diseased Organs

Thus Indo-Tibetan medicine by the aid of nutritive and restorative remedies seeks primarily to restore the diseased organs to their normal functioning. As examples of this general approach may be cited the successful treatment by eastern medicine of certain difficult or chronic diseases of the digestive organs.

Abnormalities in the secretions of the digestive tract give rise to a pathological condition. But where there is too much or too little acid, the administering of alkali or acid does not remove the fundamental cause of the disease, but on the contrary aggravates the pathological condition of the gland tissues.

Eastern medicine takes the view that the activity of the glands depends on the supply from the bloodstream of the essential substances from which the secretions are produced. The cause of the disorder is to be found outside the lining of the digestive tract, in the blood vessels of the mesentry through which blood is supplied to the digestive organs. Conditions of sluggishness, embolism, depression and destruction of the blood vessels make their appearance here.

In these cases Indo-Tibetan medicine strives to increase the activity of the mesentery blood vessels, which results in the gradual restoration and cure of the tissues of the lining of the stomach, intestines and digestive glands. This is the method used to treat many diseases of the abdominal and pelvic regions, such as catarrh and ulcers of the stomach and intestine, acute and chronic colitis, hemorrhoids and liver complaints.

## Effective Treatment of Diabetes.

Eastern physicians, again, recognize the value of insulin in treating diabetes so far as this remedy helps the organism to assimilate sugar. But it does not help in the least to restore the diseased parts of the pancreas. On the contrary, it makes the pancreas completely unfit for independent activity; the patient is compelled to keep to a diet and make use of regular injections of insulin.

The remedies used by Indo-Tibetan medicine. without insulin or special diet, can reduce the amount of sugar in the urine and blood in most cases to a normal figure.

It is important to note that Indo-Tibetan medicine tends to restrict the use of surgery as much as possible. Operations result in traumas, in the destruction of a certain number of nerves and blood vessels, and leave scarred tissue which has lost its capacity to serve the organism.

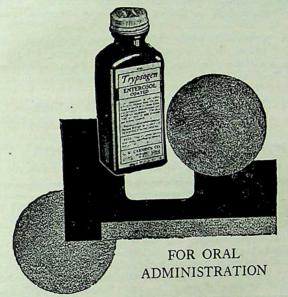
Another typical example of the methods of eastern physicians is their treatment of anemia. In the normal organism there is a constant process of renewal and exhaustion of the blood stream. No matter how great this exhaustion, it is not dangerous if the organism is capable of renewing the blood in proper quantity and quality. Thus Indo-Tibetan medicine does not resort to arsenic and iron when treating anemia, but does its utmost to restore the activity of the abdominal and digestive glands and promote correct circulation of the blood. This insures a sufficient supply of nutritive substances from the food to take care of proper renewal of the blood.

Printer's Devil:—(Re. the concluding item of news of our last issue) 13th should be 26th, and the last sentence should begin with 'Rumours are affoat that.'

ED. J. A.

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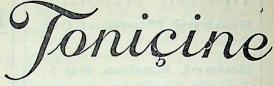
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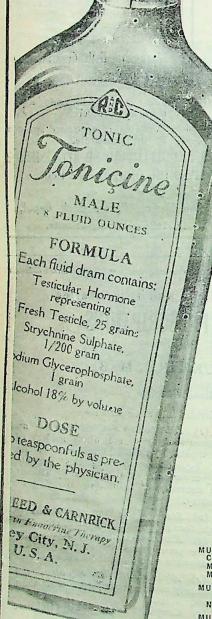
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# THE JOURNAL OF AYURVEDA

Vol. XIII.]

October, 1936.

[No. 4

# The Ideal of Modern Ayurvedic Training

We have already reported that Jubbalpore (Behar) is contemplating to usher an Ayurvedic college into existence. Our felicitations and good wishes to the distinguished citizens of the place, who are organising an institution of real utility to the mother-land. This vast continent of Hindusthan is so immeasurably afflicted with endless varieties of ailments. The suitable system of treatment for these pauperised people of our vast India is Ayurved and Ayurved alone for more than one reason. The ever-increasing number of qualified Ayurvedic doctors, turned out by the Ayurvedic Colleges of the country, would remove a great desideratum in view of the fact that the available good physicians are enormously disproportionate in number to the diseased jurisdictions that have to be served. Let us hope and pray the laudable efforts of Jubbulpore may be crowned with an all-round success.

We do not know how the scheme of education may be evolved and developed for the institution in contemplation. It has already been declared that instruction would be imparted in Sanskrit and English. We do not clearly understand why the latter medium, too, is to be adopted. Western Anatomy, Physiology and other allied

subjects may well be taught in the provincial vernacular or the lingua franca of Hindusthani. Is English meant for those possessing little or no knowledge of Sanskrit? It is, oftener than not, a tragedy, when Ayurvedic studies are undertaken without at least a workable acquaintance with Sanskrit, in which the great books of the Science have been written by the master-minds of Ayurved. Besides, original and authentic works of Ayurved (embodying the lofty achievements of the science) being tersely written, a good knowledge of Sanskrit is felt as an indispensable equipment to unlock the secrets of the science, and dive deep into their springs. To this end, is needed a good study of Sanskrit grammer and literature as a pre-requisite and necessary qualification on the part of the intending students of Ayurved. Furthermore, Ayurved being based on high principles of morals and spirituality, and aiming, as it does, at the attainment of चतुळ्ये of the human existence, a proper understanding and appreciation of this great science, and a real consummation of Ayurvedic studies is an impossible proposition without a good grounding in Philosophy, coupled with a satisfactory knowledge of तर्केशास्त्र। Of all schools of Philosophy, सांख्यदर्शन is of the greatest use in the study and comprehension of the Ayurvedic lore. As Sanskrit is no longer a living language, it is wise to adopt the provincial vernacular as the vehicle of instruction, the medium of examination being left optional in regard to Sanskrit. The learned student must swing to Sanskrit out of love and partiality, as also from a sense of aristocracy. This general arrangement is advisable, as most students are expected to hail from the beaten track of the modern education in schools and colleges of the universities. So, to enhance the meagre knowledge in Sanskrit of the general run of the recruits, a well-considered course of Sanskrit training may be devised to comprise the essential fields of grammer,

language and philosophy, bringing the learners above the level of misfits. This course is to be compulsorily undergone by the students along with the lessons of Ayurved, for a necessary period, considered sufficient to achieve the object, just as Botany, Biology, etc. are taught in Allopathic medical colleges along with the rudimentary lessons of the allopathic science. The minimum qualification for entrance into an Ayurvedic institution should be carefully determined.

Every medical teaching institution must have hospital attached to it for clinical training and practical purposes. But it must always be remembered that neither in theoretical training, nor in practical instructions should the individuality and prominence of Ayurved be, for a moment, lost sight of. In some Ayurvedic hospitals it is made a no-matter of conscience to use allopathic medicines the name of synthetic treatment, and Ayurvedic research. The temptation is great to lean to temporising methods and time-serving remedies of allopathy, which science has been a progressive one, though an infant to her Ayurvedic sister, who has long stagnated due to political vicissitudes. It must never be forgotten that true research is no smuggling of extraneous commodity through the backdoor, or self-deception committed in disguise, or aping suicide. If the necessity is felt of incorporating things in Ayurved from foreign or outside sources, it would be a real Ayurvedic achievement, only when things are tested and tested on the touch-stone of Ayurvedic principles, till they may be safely regarded eligible for affiliation to the household of Ayurved. Ayurved, which is claimed without fear of challenge as the parent fountain of the medical lores of the world, should never grudge to reflect and receive light under proper safeguards. Purely Ayurvedic training and treatment must be the ideal of a seat of Ayurvedic

learning. Of course, there must be provision and facilities for inquistiveness, contact with the wider world, comparative study and the like to revive, and render Ayurved a living science. But to secure this fulfilment, it would be a Himalayan blunder and a veritable disaster to put the cart before the horse. A thorough grounding must, first of all, be given in pure Ayurved, a pride and confidence in which must thereby be secured to form the basis of अदा, without which no knowledge is secure and perfect, and tall initiatives and originality are lost. Capitalised by this श्रद्धा and backed by unfailing retrospection and introspection, would aroused spirit of enquiry and research, explore the medical avenues of the world to make really useful contributions to the stores of Ayurved and the medical world, securing at the same time a liberal and honourable fellowship, and a wide harmonious cultural interchange between the different schools.

We must swear by a conception of full-baked Ayurvedists, if we are to prove ourselves true well-wishers of Ayurved in establishing institutions for her resuscitation. During the training period before the attainment of an Ayurvedic degree, circumstances might arise to speak on comparative topics. Even there the unsleeping precaution should be adopted to expatiate only on principles of theories and treatment obtaining in the different systems, religiously avoiding dissertations on their methods and medicines. The student must be left to his own resources to ransack his own storehouse in the vast Ayurved, and find out his own missiles to verify his knowledge and combat the maladies of man.

In some Ayurvedic colleges the degree examination takes place at the end of four years' studies. The period is hardly adequate even for acquaintance with the classics of Ayurved, not to speak of mastery of them,

The position is worse if subjects of the Western Medical Science have to be learnt simultaneously. The shortage of time is not the only consideration. To multiply the extraneous subjects of knowledge without making the learners thorough-bred in their main Ayurved is to make confusion worse confounded. If prominence is given to foreign subjects in the period that should be devoted to exclusive Ayurvedic Training barring only Anatomy, Dissection and a general acquaintance with Physiology, it would inevitably mean a hopeless jumble of things in the heads of the learners, to whom the basic facing theory of Ayurved would inevitably mean pure moon-shine. The Anatomy and Physiology of सुत्रुत ought to be revived in course of practical dissection, and training in theoretical classes. Here lies a field of true research almost universally usurped by pure or Sanskritised Grey and Halliburton. Introduction to Surgery, Midwifery, Gynæcology, and cognate subjects of the Western Medical Science would not be ill-timed and baneful, if they are thought of after a thorough acquaintance with Ayurved, the advanced studies of which with चरक, सुञ्चत, वाग्भट and other authorities may, of course, be allowed, simultaneously with the extra-course of supplementary or comparative study of the necessary matters of the Western medicine. Ayurved being so vast and abstruse, and Ayurvedic training requiring knowledge of some subjects of the Western medicine as an essential equipment of the modern days, the minimum course of studies for a good Ayurvedic training must, in any case, be so devised and evolved as to cover a minimum period of six years to be harnessed and utilized with but grudging recesses, if an iconoclastic and suicidal culmination is to be escaped.

Speaking from personal experience regarding Ayurvedic education on modern and up-to-date lines, we

cannot too strongly emphasise the necessity of the precautions and safeguards mentioned above. For, it is difficult to disclaim or forget the first love. A hybrid caste of Ayurvedists is even worse than quacks, and a greater enemy of Ayurved knowing nothing definite of any science, and being unbelievers in Ayurved. We do not want a race of hermaphrodites or hodge-podge products in Ayurved. A thorough knowledge of Ayurved first, and a liberal acquaintance with the wider knowledge of the medical science as a whole next should constitute the ideal of modern Ayurvedic training. Let Jubbalpore and other places take heed of the dangerous trap-doors and truly serve the cause of Ayurveda's regeneration guarding against the pitfalls. We have no quarrel with wider knowledge of medical subjects, revealed to the intellectual world. But self-preservation is the first law of Nature.

M. K. M.

### Original Articles

### A STUDY OF RELIGION

BY

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Religion appears to explain human rationality, in the sum total. A study of an individual excluding his religion is not possible. The psychological behaviour of an individual explains itself when his religion is known. A careful psychoanalysis goes to show that human psychology is essentially not the same as instinct for animals, for the physiological sensibility of the protoplasm has developed into a highly complex sensuality in mankind. Minor psychological variations are the effects of heredity and environment. Religion of a nation contributes greatly to the development of psychological faculties. Religion manifests itself in the feeling, thought and action in daily life of individuals. Every verbal or written language contains its equivalent term. It has no adverse or reverse term, as vice for virtue. The term irreligious indicates indifference or hostility to religion. The condition of no religion is also a state of premature religion, it simply denotes a state or condition where a stable religion based on reasons has not yet developed. Therefore every individual comes under the category of religion. Mankind breathes through an atmosphere of religion. Religion pervades the universe and extends beyond it. Religion is the lifethought of mankind. For a deep insight into human psychology a study of religion is essential. It is essentially a manifestation of rationality in mankind. A medical practitioner finds an opportunity to study human psychology in its various phages and stages. He can observe, if he cares to do so, the psychology of infancy, youth, adolescence, and old age of men, women members of different sects, communities and races, during pleasure, bereavement and illness. Such a study subserves our practi-

cal purpose in the society, more than academic study of psychology in the class room. The living loves religion. Religion appears to be the effect of a reaction, caused by the tendency of the living to act against nature, to which it owes its very existence on the globe. The living longs to live. The protoplasm of the cells are sensitive. The sensitiveness enables an appreciation of environmental conditions. The power of nature is boundless. Science is an attempt at the divulgence of the phenomenon of nature for our better adaptation and utilization of its power to our advantage. Nature compels the fulfilment of its demand. The living is forced to the performance of its task consciously or unconsciously. The Biology of Life is represented as (I) to come into existence as living being, (II) to maintain life and propagate the species, and (III) to die. Physicochemical laws fail to explain life and its cycle through our present system of knowledge of matter and energy. Biological phenomenon is interpreted as phenomenon obeying the laws of nature, A life cycle awakens a mental curiosity for the divulgence of this secret law of nature. The multiplication of life from a single living protoplasmic unit, as Amoeba under unfavourable environmental condition is interesting, absorption of matter and energy and its conversion for the multiplication of living protoplasmic units is conceivable. It is to be noted that the reproduction, as we may call it, is the effect of an unpleasant stimuli, originating from the environmental condition. The assumption of the cystic stage by the amoeba is followed by the liberation of many amœbæ, In case of Bacteria and Fungi, the reproduction is in favourable environmental condition as in the cultural media. In plant kingdom, sensuality plays minor, or no part; in the process of polination, sensitive the plant life is. The development of animals by the sexual union of the parent couples, specially where they maintain their usual existence, as before the union, drifts the mind to chromosome factor. The living force of life is frankly visible. The development of the living cells of the body, together with the instinctive as well as the psychological behaviour of higher animals, becomes evident. What effected the development of the prime parents or parent? Has the living gradually developed in the forces of evolution? What is the source from which the primal Life Energy was derived or received? These are the problems of Science. These are also the problems of

religion. Are Science and Religion, the same thing? The aim shows, so far as the quest of the question of life is concerned, that both run in the same path. Science is broad. Religion is narrow. ls one justified in saying so? Religion is a branch of science properly speaking and attempts at principles for the welfare of the living and narrow because it deals with self. A little thought will show that the living longs to live. We come to live and finally to die. We do not like to perish, but wish for perpetual life- We realise the importance of safety for the continuance of life and from a sense of safety, develops an idea of peace. Peace with one's self, peace with the animate, inanimate and with the nature behind. This becomes the object of the living. Struggle for existence and survival of the fittest is the way of the world. Religion however aims at peace and equality of right to live. This love for peace on earth, where perpetual struggle exists, accounts for the development of universal religion among the living, as such religion is a biological concommittant and never a psychological production of mankind The selieme for the struggle for existence and survival of the fittest are unpleasant principles for the living to adopt. The adoptation of religion by the living enables nature to subserve easily its purpose in bringing about the destruction of the living. Hence politics which is the nature's method of maintenance for existence serves the purpose better for the living than religion. Nature's wrath falls not only on the indviduals but also on their progeny. So religious races are on the verge of extinction. Living therefore must aim at something which will enable it to resist its own destruction. Therefore the adoptation of the Hindus to the Detrines of the Lord, who perished on the Holy Cross, accounts for their eternal servitude. Whereas shaking off the doctrines of the Saviour, those, for whom he suffered crucification, taking away their sins, for eternity, have gained domination over those who still pray for redemption. This system of biological conception is essential for an outlook of religion. However every individual cannot form a biological conception. Furthermore, it is the people who understand less of the science that devote more attention to religion, as such, it is always advisable to open up such a subject as religion through popular language and feeling of the commonest type. The object of study and writing should be to impart, and receive sound knowledge which may have a practical utility in daily life or every individual. The key-note of human

thought for religion should be analysed first. The universal thought of ancestry and progeny, the universal idea of the existence of indestructible spirit (soul) in the destructible body (mortal frame) causing a state of animation, awakens a thirst of knowledge. The thought of mankind with reference to environment in the past, present and the future sensitises the mind to religion. An idea of spirit and its welfare stimulates a sense of religion. A study of biology and an appreciation of the inability of mankind in controlling natural phenomenon contributes to religious feelings. A mental creation of an All powerful God controlling the natural phenomenon, lays the foundation of religion.

The question as to what religion is can seldom be answered directly. It is rather possible to arrive at a conclusion, by a comparative study of different religions as to what its aims are. This involves the problem of determining the common teaching of the existent religions. Therefore an analysis of the conception of founders of defferent religions is necessary to determine what it is and what it is not, according to their teaching.

The vain effort of mankind for search of peace developed into religion and sociology and its further extension developed into politics. It is thus a question of gradation and therefore a relative term. Sociolism cannot be confined to a particular area, and it tends to extend and exist everywhere. The need and psychology of every individuals, in every land, varies and any attempt for a social extension, as a solution to the economical problem, with any view, whatsoever, is met with by a political response. As the temperament and culture of men, even in the same society, varies. politics is necessary in every step. The need of a king is for the maintenance of internal politics and religion and for the political relationship with foreign Sociology. He is therefore next to God for maintaining both capably. Although the Crown solicited advices from the Brahmins, for the guidance of the state, the Brahmins respected the king and it was a sound principle to adopt. It was a scientific solution even in that age. Socialist movements of the present day are the effects of an economical crisis on social problems. A solution of this problem has been incorporated in principles and practice of Hindu Religion. A solution of this social economic question is incompatible with the simultaneous maintenance of present culture and civilzation as has already been

found in actual practice. The discoveries in science have not always been the effect of a need but more often the effect of an investigation into a natural phenomenon for the satisfaction of a mental curiosity. A study of Geology and Metereology is important from the point of view of our adaptation of the natural environment and the Hindu astronomy deals with relationthip of the stars with reference to mankind and its environment. It is only of late that scientists have found metereological effects causing a reflection on human body as variations in Blood-Pressure, etc. Physico-Chemical sciences have enabled a deep study of biology so essential for the study of Medicine. The development of medical science has been a direct boon to mankind.

A study of psychology subserves more useful purposes, as religion, sociology, economics, politics and psychic medicine are the effects of psychological activities. The origin of this psychological activity can be traced to the conception of the existence of a soul in the body which is identical to that of the creator. This indicates a need of the study of religion. Hindu religion tends to awaken a consciousness of the existence of this soul in the body, which is the source of the psychological activities.

It can be easily found out by analysing the motive force behind the teaching that certainly its sole aim is not to have the human mind fixed upon God and God alone, to the sheer negligence of the worldly affairs as a religious compulsion imposed upon mankind by the Almighty. Certainly, its sole aim is not the enchantation of holy hymns, or recitation of text from holy scripture or imposition of certain social and moral rules.

To a superficial observer as most individuals are, religion appears to establish a connecting link between the mortal mankind with everything of the world around him, and the persumed superior being, the Creator in the Heavens with everything connected with Him. As such, it embraces theology, evolution, biology, as also science dealing with the fate of the soul after death. In a restricted sense, religion is an avenue to the attainment of salvation, as is being popularly conceived by the human race and is the fundament of the teaching of every religion.

Conflicting and variable as the teachings are regarding the conception of God, the Path to Heaven and the fate of the soul after death, they directly repulse the conscience from the acceptance of any as an infallible path for eternal salvation.

#### Rational conception.

It will be more appealing to the rational mind if we consider the principles of religion to be the maxims for the culture of the body and mind for their healthy growth with a view to establish control over the animal propensities so as to give a full play to higher psychic life, for the welfare of the world in its broadest sense. Thus the word religion can be considered from the standpoint of its aim as appears from the motive forces acting behind the teaching of the founders of different faith. Religion cannot be defined as it is. Conception of religion without its rational aim being prominent in the mind is fallacious bigotry and is a source of developing hysteria and maniacal insanity. It will be clear on a little careful thought that the founders were careful in not disclosing the object of religion. This may have been, as they were incapable of appreciating the basic fundament of their own teaching or were disinclined to disclose their object of teaching, because conversion of individuals through the path of blind faith is not only easy and rapid but requires less discussion and intelligence for the preaching. The practice and performance of religious rites would never have so widely varied had the right path been devulged to all the reliogionists. It certainly appears that the path of all religions is not essentially the same. Faith in God is common to all. Faith in God and absolute reliance on faith, a condition of absolute surrender of body and mind in religious performances, is the best and highest teaching of every religion. Self culture and self uplift is the essence of every teaching. Faith in God and discharge of one's duty on principles of humanity, with complete disregard of one's self, resolves into the conception of religion put forth by me,

Essentially religion means a stimulation of one's activities for the benefit of the world, keeping God in the back ground, for a moral stamina to the discharge of one's duties. Such faith is helpful to the optimum limit, and doubts and misgivings as to the truth of theology are suspicion and lead to frailties. Therefore the teachers directed individuals to accept theology as Gospel Truth. Ultimately on careful analysis, it appears that it dictates individuals to do maximum good and justice to the world.

### Erroneous from developmental conception.

A careful study of the development of religion primitive mankind may be taken into consideration to form a deep insight into religious teachings. The phenomenon of birth, death and many other mysterious phenomena of nature lead to the development of an idea of Supernatural being, controlling these phenomena, beyond the control and conception of mankind. Froman analogy of human character, that flattery, submission subordination gain favoritsim, believers of God were considered as favourites of God and were respected with awe and reverence. They were, and still are, considered the via media, through which Heaven's favour may easily be obtained. The credulity went on so far as one could believe anthrophomorphism and conception or development of a fœtus without the influence of a male in mankind, without the least or slightest hesitation. A history of birth by a mysterious influence is not uncommon. It is to be noted that a mystery of birth is difficult to be unveiled. Facts which can never be concealed have always been found to have a regular natural manifestation, as death is always there. Matter of fact things have always been noticed even in cases of incarnations of God. No matter whether one is a Sankara, Buddha, Prophet or Christ, all have been seen to have obeyed the laws of nature. A death is always there, although such incarnations are said to have shown many supernatural things to mankind. The Christ and Krishna had to be protected from the hands of the executors. Christ had to perish on the Holy Cross taking the sins of mankind. There was a resurrection with halo around his face which was visible to his disciples. Who except the devotee eye witnessed Goddess Kali placing his hand on the head of Ramkrishna Paramhansa, the preceptor of the renowned Swami Vivekananda. Christ fed a million individuals with a piece of bread and fish. He cured cases of paralysis, animated dead bodies but refused to be tested by Satan. Ramkrishna Paramhansa did miracles in his life but to set forth examples of high morals died of Cancer Larynx. The reason for mentioning these sceptic facts is simply to open the mind to grasp facts, as it should be grasped.

The circumstances that appear to form a mistaken faith are presumably as follows:—

A religious teacher with a wilforce and self confidence as a superior individual, deputed by the Lord of the universe, hypnotises the mass and inculcates into their mind his teachings. during the ordinary avocations of life, the mass realises the benefit of some of his teachings, which are mostly found to have been based on sociological principles, adoptable to that age, the mass as a spell-bound captive accepts all his teachings as a gospel truth. A visualization or observance of a supernatural phenomenon is nothing but a rumour created and spread by the sentimental hysterics under the hypnotic influence of the teacher. It is probable that there is no reality or realization in it. The religious history will show that the intellectual contemporaries always stood up against the founders of every religion in every age, but invariably failed to check the progress of the faith for want of a religious stigma behind them. Once the mass is made a convert, the teaching of the founder of the faith is taught to the children with language, it becomes a preconceived notion in youth and bigotry in old age. The believers of the faith become blind for generations. The fallacies of the sublime teaching which were accepted, what with reasons and what with credulity, fall short of esteem. For making the dogmatic faith once more attractive, inspite of the flaw being exposed, the clinchers of the faith once more set up a reformer who in the light of his advanced knowledge explains the doctrines of the founders of the faith as parabolic or metaphoric. Now people doubt the existence of Christ and Krishna. Theological teaching which remains unvarified throughout, more than other things, has been considered far from being rationale and as mere convention.

(To be continued.)

1936.]

### SCIENCE OF MEDICINE

By

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(Continued from our previous issue.)

#### MECHANICAL PATHOGENESIS.

Adhibhautika (mechanical) agents can be the means of causing bodily suffering and death in various ways under different circumstances.

If a man falls from a tree, the injury would depend on the preassure of contact, based on force (weight, height of the position and the gravitation of the earth, as well as the nature of the ground). Even one can suffer fatal injury, especially to nervous system, by the rapid vibration of air, as near the passage of a high-speed projectile, of which there has been numerous victims in the recent war and it is knowm as "Shellshocks". Whatever may be the injury, it is due to the conflict of power and resistance. When one falls from a tree, he is the body in motion; when a sword or a bullet strikes him, he is the resistance. The injury on the wound depends on their mutual relation. One might strike another, with a sword, lacking force, without causing more than a bruise, but the same sword can cut him in twain, if struck with vigour. The nature of the wound depends on the instrument and the force with which it is struck. With sharp-pointed instruments as the needle, pin, cannula or hypodermic syringe, sting of certain insects and scorpions, any wound is called the "puncture", and puncture is usually harmless. Even the heart can be punctured without any serious consequence. Neither is the puncture of the nerve serious unless the vital centres are penetrated which might cause sudden death. A bruise in the soft parts without a break in the skin is called "Contused wound", which heals very quickly. A clean cut with a sharp instrument is called the "incised wound" and though there is profuse

bleeding as long as the incised parts are not tightened together, it heals rapidly usually without infection.

Lacerated wounds are those which are inflicted with a blunt instrument or by biting of animals. They generally take a longer time to heal, as it is very hard to keep the torn tissues in septic condition. The seriousness of a gun shot wound depends on three factors, namely, the point of entrance, the tract of the point of exit. When a bullet has lodged in the tissues of the body, the tract is known as "blind".

The wound at the point of entrance is always smaller, due to the contractibility of the tissue than the aperture of the exit, as it is more subjected to pressure and distension and is consequently more or less lacerated whether the tract of the bullet is direct or tortuous. When a bullet lacks a great velocity it slunts by, if it meets a bone, and becomes tortuous, but if it be driven with a great force, it might drill clear through a bone or cause a fracture and impart to the fragments sufficient momentum to act as glancing missiles and aggravate the lesion. The wounds caused by explosives are more serious, as aside from the mechanical effect, the tremendous sudden increase of pressure and temperature, as well as the liberation of toxic gases cause a very severe nerve shock. In any gun shot wound, it is the nerve shock, that is the serious matter.

Otherwise in a simple wound not affecting any vital part in the economy, if there is no introduction of any septic matter, and the bleeding can be arrested and suppuration prevented, there need not be any fatal consequence.

The Kala-vala (physical) agents are many as heat, air pressure, sudden seasonal changes, dazzling light, the sun (sunstroke), sound and electricity. It seems that the human organism can stand cold much easier than heat. Of course with the rising temperature, metabolism is slowed up and the consequence is less oxidation, which means in other words less production of heat. And there is Vaso-Dilatation, and the blood rushing to the periphery loses part of its heat by radiation in the surrounding atmosphere, and with the evaporation of perspiration, there is not

only further loss of heat, but also a noticeably cooling sensation. However, when the evaporation from the skin is not rapid as in humid heat, it is more unpleasant. The dog or the cat whose body is covered with hairy coating and cannot perspire freely, put out their tongue, execute rapid respiratory movements and thus facilitate evaporation through their gustatory organ. But when due to excessive consumption of alcohol, the vaso-motor mechanism does not react, or due to burn, perspiration is interfered with, or in the closed overheated chamber near a furnace or boiler, prostration comes with high fever, rapid pulse, stertuous respiration, hot and dry skin and delirium. Perhaps symptom complex is due to the chemical change in the nerves, brought about by excessive heat and not to the coagulation of myosin as it was supposed before. Exposure to the strong sun for a long time, principally the unprotected head, affects the nervous mechanism directly, especially in one who has not been gradually accustomed to it, by the penetrating actinic rays, creating perhaps molecular changes in the nerve cells. The prostration is extreme, rapid, and sudden, but often the high temperature is missing, though in other ways, the symptoms are those of heat-stroke. Though cold can be better borne than heat, yet after heavy comsumption of alcohol, which causes vasodilatation and consequently loss of heat, one can be easily frozen to death. The action of cold is intensified by humidity which absorbs a good deal of heat and wind which drives away the warmer layer of air surrounding the body. Even a healthy person with prolonged exposure to cold and sudden fall of temperature might get a frost bite. The frost bite is manifest in the first stage by erythema and rubefaction in the second stage by ulceration and finally by eschars, entailing the loss of the organ. Even when it does not directly cause any lesion, indirectly in a weak, debilitated or under-nourished organism, it causes the development of various germs as pneumococci; or there is an irresistible tendency to sleep, from which one hardly wakes; or the physical and mental apathy may be interrupted by cerebral derangement and delirium, and one dies of heartfailure. The influence of the variations of the atmospheric pressure is not very negligible. At the sea level, the air exerts a pressure of 1, 03 kilogramme per square centimeter, that is about 18;000 kilogrammes for the human body. When a man makes an aeroplane or makes a descent as a sea diver, the sudden pressure

variation is apt to cause various disturbances. At the sea level, at Zero altitude, there is barometric pressure of 76 centimeter of mercury; in Kashmere at the altitude of 7,000 feet, 56 at Mount Everest at the altitude of 29,000, feet, 24.8. If a deep-sea nsh is brought to the surface, it bursts from the expansion of the gas contained in the fish. So a man by a sudden high ascent not only finds it hard to breathe owing to the rarefaction of the air and consequent diminution of oxygen, but also the intestinal gases expand and cause tympanitis and the blood rushing towards the periphery provokes liver disorders from the results of anaemia in the internal organs. At the altitude of 2000 meters, tho oxygen diminishes 13 per cent, at 3000, 21 per cent; at 6500, 43 per cent and at 8500, 50 per cent. To counteract this influence, the aeronants are supplied with oxygen tanks, and the deep sea divers with compressed air to two or three atmospheres. The benefit of a mountain resort is in the purity of air and its higher ozone content. But above 11,000 feet, one who is not accustomed to high mountain climbing, mountaineering may provoke "mountain sickness" with a symptom complex of giddiness, nausea, dyspnoea, headache, thirst, malaise, and a slight rise of temperature, almost like the seasickness, and with weakness of heart which may prove fatal, But when a deep sea diver comes to the surface, he feels a buzzing sensation in the ears, due to the difference of pressure between the two surfaces on the tympanum and this difference may be sufficiently great to cause rupture of the membrane, and there is a complaint of great fatigue and tendency to fainting. If the reduction of pressure is rapid, there is hemorrhage from nose, ears and lungs and on the skin in multiform shape, which the divers designate as "flea-bites".

Light is visible between 497,000,000 and 728,000,000,000 vibrations per second. Below or above this figure, there is no sensory impression. Yet within this narrow limit of our visibility we can see that light plays an important part in stimulating our nervous system and general metabolism and killing many of the microbes exposed to it. It is wellknown how the sun light activates plant growth. Under its influence, Carbonic acid—a waste product of the cellular metabolism, is made to unite with water—and thus, reconstituting a hydrate of carbon—which is the principal mainstay of energizing food supply of human

beings and herbivorous animals. And though light is used very effectively as a valuable therapeutic agent in dermatosis, a strong light might cause erythema and reflected light, either from sand as in the desert or snow, might provoke opthalmia and blepharitis. The harmful effects of light can be avoided by using blue or black glasses over the eyes, and covering the body, especially the head, with black or blue cloth through which the ultra-violet rays cannot penetrate and to which the irritation is due.

Sound is only audible within the close range of 30, and 30,000 vibrations per second. Prolonged harsh sounds may cause mechanical lesion, even perforation of the timpanum and reflexibly nervous irritation. The soothing and restorative effect of the mountains and country places is often in the freedom from noise. And music which is nothing but the harmyon of sound is now well recognised as an important therapeutic agent for calming and soothing nervous irritation and in various other nervous derangements.

The nature of electricity is not fully understood. Life itself possibly is an electro-chemical reaction, brought about maintained by the interchange of the intercellular fermentative activities, and the human body is a complicated electrical apparatus. The lungs are the battery and the nerves are the wires insulated with sheaths of medulated and lipoid coatings. nerve current propagates at the rate of 120 meters per second only, while electricity at 3000 miles, it is because the nerve is not a homogenous wire, but interrupted by thousands of sympathetic junctions. It is now recognised that the insignificant quantity of minerals in the diet plays a vital role in the economy. It is very likely that they are intimately connected with the generation of electric current. And like vibrations of light and sound waves, the human organism can only adjust within a limited range. Beyond that, it provokes death by molecular change in the nervous system as in electrocution. The alternative current of 200 voltage kills a dog within 30 seconds, 700 a horse and about 2000 a human being. This also proves that he human body is a better electrical machinery, withstanding the shocks of 2000 voltage, while a horse, though superior to man in body weight and muscular strength, succumbs to shocks of 700 voltage.

Daiva-vala (Infectious) agents are of various kinds as a sporozoid in malaria (plasmodium malaria), a high fungus akin to streptothrix actinomyces in tuberculosis (bacillus tuberculosis) or a bacterium like gonococcus in gonorrhæa.

It seems that the pathogenic microbic agents are almost ubiquitous. They are in the soil, water and air. They find themselves upon our skin from all sources. But they usually live there a harmless saprophytic life, as the bony epidermis underlined by a layer of fat offers resistance to their penetration. With each inspiration countless bacteria get admission in the respiratory passage, but they are retained by the hair in the nasal orifices and by the Vibratile Cilia of the mucus membrane. Those that penetrate farther are either expelled with the mucus secretions, or by the germicidal mucus they are disinfected and pasted on the walls of the nasal orifices. The micro-organisms invade the large colonies, the alimentary canal, with the ingestion of food and drink, but the hydrochloric acid content of the gastric juice possesses considerable germicidal power.

The intestine unquestionably is a favourable place for their growth, as sufficient humidity, warmth and nutrition from the residue of food are found ideally combined; there is hardly any antiseptic secretion there to arrest their development. In the gastric cavity are found nearly 50,000 microbes, in the mouth of duodenum 30,000, in the cecum 25,000, and in the lower intestine about 100,000 per cubic millimeter. On the whole, on the same basis of computation there are about 412,000,000,000 microbes in the whole of the alimentary canal and every day with the feces 12 to 15 billions are evacuated. That they do not increase usually more than that is due to the fact that the fermentative bacterial colony counteracts the luxuriant growth of the putrefying germs which cannot flourish in the acid medium and thus they preserve a mutual balance against each other, so that they cannot easily become obnoxious to the economy.

But in case the vegetative microbic flora becomes active and virulent, they reach the lymphatic glands and the liver, where they are destroyed. Of course the toxins liberated by the pathogenic micro-organism can be absorbed, but they are more

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or less attenuated, modified and made innocuous in the hepatic cells and other mechanisms of the body. Though the vulva and vagina swarm with pathogenic germs, infection through the genito urinary passages is very rare, except in venereal diseases as Gonorrhoea, soft Chancre and Syphilis, where even an abraision, wound or cut is necessary, which generally takes place through the sexual congress by the sharp edges of the hair so that the venereal disease-producing germs find a safe lodging place to develop in vitality and virulence, as they are partly disinfected by the germicidal mucus secretion and washed away by the force of urination. When the morbific agents as streptococcus are introduced in the vaginal canal, they are all destroyed within 48 hours (MENGE) by the abundant vaginal secretions.

But even when the pathogenic germs force through and invade the economy, the body is not defenceless.

When their morbific action is not very virulent, the leucocytes rush up to the locality and destroy them; if complete destruction is not possible for the phagocytes, the lesion is circumscribed the leucocytes and the exudation. However, if the morbific invading micro-organisms are very virulent, then of course the leucocytes are repelled by the negative chemotoxic action of their secretory toxins. And then they invade the economy by the lymphatic or venous path. For blood has a considerable germicidal power due to its opsonic content. But even in case the microbes enter by way of the stomach or the intestine and reach the portal vein, they have to pass through the formidable fortresses of the bodily defensive mechanism, the liver and the lungs, which exercise a tremendous germicidal action, before they can enter into the left heart to be thrown into the general circulation. And whether the microbes enter into the circulatory system by the portal vein or penetrating through the capillaries, any way in blood, they have but short-lived existence, for either they are destroyed or driven into the capillaries, within less than ten to fifteen minutes.

Life is indeed a continuous struggle with the micro-organisms to preserve its integrity. Even when there is general invasion, the body does not give up the task of self-preservation hopelessly.

The body enjoys more or less various immunities-racial, ancestral, seasonal, inoculationary, acquired and passive as a natural reaction of the organism to counteract the toxic products of the disease germs. We know that the Negro races possess remarkable immunity against Yellow Fever while they are very susceptible to titanus and tuberculosis. The Mongolian race is very predisposed to small-pox, but not to Tuberculosis. It is well-known that the offsprings of a gouty family are almost immune against tuberculosis. And Syphilis runs in Europe a benign form, which, when introduced among savages, rages like epidemic and exterminates the population. Seasonal preference for diseases is also well marked, as the typhoid and the gastro-intestinal diseases in the summer, malaria autumn, thoracic disorders in the winter, and Pneumonia in spring. It is the Chinese who first noticed about four thousand years ago that certain diseases like the small-pox gave an immunity to its victim against its recurrence on this principle vaccination was started.

(To be continued).

Dr. Kaviraj M. K. Mukherjee, B. A., Ayurved-Shastri is the President-elect of the IV All-India Heriditary Ayurvedic Doctors' Conference to be held at Humpi in the Bellary District of the Madras Presidency on 26th December 1936. The learned Kaviraj is the Associate Editor of the Journal of Ayurveda, Calcutta. The Conference is a Phenomenal Session for Ayurveda, as it is being held under the auspices of the Sex-Centenary Celebrations Committee of the Great Vijianagar Empire. Kavirajes from all parts of India & Bengal are requested to attend in great numbers.

There will be Tridosha Churcha Parishad also on 26-12-36 at Humpi under the distinguished Presidentship of Kaviraj D. N. Roy, M.Sc. Kavisekhar, Editor, Dhanvantari, Calcutta.

The IX All-Karnataka Conference will also be held under the Vijianagar Sex-centenary Celebrations at Humpi on 26th December 1936 under the distinguished Presidentship of Dr. Pandit H. Narasinha Sastry, Kaviratna, Ayurveda-Vidvan (Mysore Govt.), Bhishak-Churamani.

### HEALTH TALK

BY

DR. G. L. DESHMUKH, M. B., B. S.

Bombay.

-:0:-

Look here on this picture and on this !- Shakespeare.

-:0:--

- 1. After a hot day and dreary work, take ice cream, ices, cold drinks. Sip slowly through grass pipette or a parafined paper tube.
- When throat is dry, tongue parched, all body warm, take a cup of tea to apply tannate and supply syrup lactalbumen Etc.—no cold, no coryza, no sneezing follow.
- 2. When there is fever there are nausea, vomiting, biliousness and headache. Give citrate acetates, soda and milk, barley water and milk, if there be less concentrated burning urine.
- 2. When there is fever and heat, body is at warfare reacting to extraneous invasion. When water is boiling in a vessel, it spurts out from margins of the vessel. Stomach is hot, ejects all that enters and touches its burning mucosa and hence vomiting. Lessen the force of the invaders, open the outlets, stools, urine, sweat. Give liquid diet to feed body but starve the foe germs. Give boiled water well cooled, iced if available; milk cooled by placing ice around it. Don't put ice in milk. No one will buy watered milk or acidulated water under pressure and milk. It is just watered milk.
- 3. In case of diarrhoeas, epidemics of cholera and dysentery, at once seek hospital relief.
- 3. Why assemble together in numbers, spoil rivers, be dirty and then die? Tropical India has tropical plant, tea. Why not take sugared tea with milk, all well boiled during such a stay, thus cutting out infection and supplying sugar for heart, tannate for intestines and water to avoid depletion.
- 4. It is not the poor tooth that aches, it is the exposed nerve, the swollen gum. Flesh and soft structures give pain, not

bones and hard parts. Man is cruel but woman, though soft, has harder heart than that of man. Man cannot outdo woman. Woman is a difficult, superior and more complex structure built in the workshop of God.

- 4. Nothing of the kind. Fractured bone, decayed tooth—it is the debility of the hard structure that causes pain. Quite true. Had not Ragunathrao lost his hardness, Anandi, his soft half, would never have brought about the murder of Narayanrao. Nicotine is the soft part of tobacco deprived of all its stern and hardness.
- 5. We use rye in cooking vegetables in condiments for ages.

Nothing like Theobromine, Salicylate in mustard oil; theosinamin, and the injections of fibrolytic Iodine, bromine, for arteriosclerosis, blood pressure, etc.

- 6. Take Aryan, Negro, Mongolian and Red Indian remnants left in the Philippines in the prehistoric or historic times and I am sure they all must be emanating smells of perspiration dependent upon the food eaten, sudoriferous Glands being supplied with olein of grams, pork, fish. Let alone the wandering life, exposures and nude existence free from tuberculosis (Health and Sunshine clubs of Nudists of today) and trade skin affections with one stool a day with no need of toilet, paper, stones or water. A cat does not need any, yet it is very clean. Thus the world's parents must be stinking in sweat, indole, skatol and what not.
- 6. Today we use various kinds of soap (Australian Casks of fat and European alkali with Indian Sandal wood, Musk, Vitaver, or artificial perfume powders, precepitated chalk, scent wax, pomades, vanishing cream, ronge nail, red or white). How clean and young we like to live.
- 7. Excelsior! why be a pessimist? Be an optimist. What is fate? "Life is real." Why appeal to Ashwinee Kumar (twin sons of Sun), Mrityunjoya (Siva), Yama (Death)?
- 7. All creation seeks for better lot, but gets the appointed, less or more. Taking average humanity, all have bodies, brains and means but variety exhibits all over. Why? Hence fate: Cloths, Lachesis, Atropos. All days are alike but war-god Odin or Woden, Budh has his Wednes-

day and mankind; protector Thor or Megh (Rain) has his Thursday.

- 8. Mesmerism, Hypnotism, Autosuggestion, Psycho-therapy is a developing science and requires research.
- 8, Circumstances can so much alter a person that in a moment a suicide or a homicide is committed. People run amock on slight provocation. Can't medicine profit by such shifts for better in case of hysteria, neurasthenia, hypochondriasis, mclancholia, mania, various sensations, fears Etc. Concentration, "Samadhee" can achieve control. Burial often leaves associations and an idea of remnants staying behind lingers in the mind while cremation destroys all trace of the body and its infection—the most hygienic disposition of the dead.
- Nothing like liver for haemopoiesis or haematopoiesis. Aesculapius gave blood for anæmia. We do haemoglobin. Now we also give chlorophyl.
- 9. What of people living on vegetarian diet? Arn't they taking green vegetables. Is not animal food needed more in cold countries to keep up stamina and sustain life? Can liver in tropics or tropical livers do as much good as it may do in temperate zone with stimulation of liquor? Won't it produce nausea, head ache, sick feeling and loss of appetite even in under-nourished bodies of anaemic patients? Won't chlorophyl be better for tropics and liver for cold climes? Hot nailed liver in cold countries is due to gin and spirits but in tropics heat gives a lethargy and torpid liver. Animal food gives capacity for prolonged exertion, so liver may supplement.
- 10. Salt is prohibited in renal diseases.
- 10. Salt is used in religious rites, was part of a Roman soldier's salary, was the impetus to trade in 900 B. C., a medium of exchange in 140-87 B. C. and revenue in China, and is used for preserving, but if salt is stopped, itching stops in some patients like a miracle. Salt affects osmosis in renal tissue and allows concentration and accumulation. Punarnava, Palash, Dasamul, Kaligokroo, Shilajit relieve tense feeling in a patient who has been given urotropin and other urinary antiseptics.

#### Reports of Societies, Etc.

CEYLON MEDICATED SPIRITS WITH ARRACK
AND TODDY BASE

Represent a great advance on Western Tinctures and Spirits.

(Distilled Decoctions prepared in terms of Ancient Sinhalese Prescriptions under the Supervision of the Excise Department.)

#### REVIVAL OF A NATIONAL INDUSTRY.

Mr. K. BALASINGHAM, Advocate, Chairman, Government Board of Indigenous Medicine says:

"While Siddha (Tamil) system of Medicine has developed the art of using metals (Sindurams; Ayurveda (Indian) the use of herbs and organic substances; Unani (Mohommedan) makes administration of medicine pleasant by using sweets and toffees as vehicles, the Sinhalese have rendered the administration of Medicines both pleasant and their action more rapid by the process of distillation of deeoctions."

The First Distilled Decoction prepared in modern times was YOGASAVA, and the pioneer was Rev. Potuvila Indajoti. One of the greatest Medicated Spirits like YOGASAVA was frustrated by Government since Rev. Potuvila's time, until the privilege of manufacturing them was, a few months back, granted to The Medicated Spirits Manufacturers' Association, Dean's Road, Colombo.

Arrangements are now being made to prepare medicated spirits and to popularise them both locally and abroad. An opportunity will be afforded to all recognised physicians of standing to stock and sell spirits subject to the rules and regulations of the Excise Department.

The Association has collected ancient prescriptions of Medicated Spirits, and proposes to place before the public the following varieties, whose virtues are well established.

A

Agraraja for stomachic colic Arthavasava for Amenorrhœa Amurthasava for Beliary colic Anthrasava for incipient hernia Ansabagasava for paralysis Arsasava for piles

B

Balliyasava A Recuperative Tonic
Bhinnasa for Fractures
Balasava for Diptheria
Bilwasava for Diarrhæa
Baliyasava for Recuperation
Brahmasava for Erysepelas
Biwasava for lead colic
Bidradiasava for Reproduction
Binnasava for disinfection
Billasava for general health

0

Charmasava for Eczema Crimiasava for Worm Complaints

D

Dantasava for Toothache
Dantaraja for Pyrrhœa
Diyawediyasava for Diabetes
Devakiasava for Diabetes
Devakiasava for Nervous

breakdown
Devasava for Nervous breakdown
Dasamulasava for do
Dosasava for Influenza

E

Eelasava for Asthma

G

Gulmasava for Obesity
Gajasava for Locomotor Ataxia
Gandasava for destroying lice etc.
Girijalasava for anæmia
Girisarasava for Liver complaints
Grasasava for Varicose veins
Gulmasava for General colic

H

Hemasava for Consumption Himasava for Hemorrhage

I

Indrasava for debility after child birth

Iswarasava for chronic fever

J

Jalasava for Cholera
Jinnasava for Urine trouble
Jeevakasava for Dyspepsia
Jeerasava for hepatic colic
Jeerakasava for Indigestion
Jeeranasava for do
Jeewanasava A great nerve Tonic
for Glycosuria

Jeewakasava for Indigestion
Jinginasava A splendid Tonic
Jorasava for Malaria
Jorabasna for Malaria

K

Karpurasava for all stomach
complaints, vomiting and
Diarrhœa
Keppasava for Womb Complaints
Kamasava for impotency

Kastasava A Specific for 7
varieties of Tetanus &
Convulsions

Kameswarasava for impotency Kanakasava for Asthma, a lung Tonic

Kandasava for Curbuncle, Ulcers, External & Internal

Kandasava for Dysentery
Karmasava, Ear Ache Spirit
Kasturiasava A nerve Tonic
Kasasava for Consumption
Kastasava for Tetanus
Keteariasava for Worm complaints
Khadirasava for White Leprosy
and beautifying skin
Kumarasava Gripe (Children)

L Lasunasava for Piles

M

Missisasava for regulating Menses Mahahirenasava for Chronic dysentery

Makkallasava for regulating

Menses

Madana Kamasava, an Aphrodisiac Mayura Mansasava for

Consumption
Mahausadasava for renal colic
Mahanimbasava for Diabetes
Mandamasava for Rickets
Manniyasava for Tetanus
Mahayogasava, an Elixir of life
Mansasava for colic
Mathulasava for Asthma
Murthalasava for gravel

complaints Mathudasava for Hydrophobia Mularkasava for Constipation Mulasava for Constipation N

Nimbasava for Kidney disease Nariasava for Gonorrhæa

P

Papasava for Venereal diseases Pinesasava for Pyrrhoea and Catarrh

Pushpasava for loss of vitality

R

Rajasava for Consumption
Ravanasava, A General Tonic,
Blood Purifier

Ranasava for Syphilis
Ratnajeeranasava for Nervous
breakdown

Raktasava for Rheumatic

Complaints

S

Sekrasava for preventing

Conception

Sinharajasasava for Youthful indiscretions

Swarnasava, An Aphrodisiac Somasava for bed-sores Sopasava, A liniment Sri-Ravanasava for Blood Pressure Sthulasava for development of

Suthika Arka useful after child-

birth

Sobanasava for removal of pimples, acnes etc.

Sivasava for Catarrh Sesasava for Dengue Fever Sannipathasava for Typhoid Fever Saraswathyasava for Locomotor

Ataxia

Surasava for septic poison Sinhasava for Tonsilitis

Suddhasava for irregular menses Suthikasava for puerperal fever Sonithasava for Rheumatic fever

Tarakasava for Syphilis Trilokarkasava for Worms etc.

U

Udarasava for Indigestion

Vardiraja for Hernia Vidradiasava for Stomach

Diseases

Visanasava A Great Tonic Visanila for Snake bite etc. Vardirajasava for Hernia Vurdiraja, A Tonic for labourers Visanasava for Diabetes

Wassasava for Teething Wajirasava for Varicose veins Wirechanasava for Indigestion Watharksasava for Rheumatic

Fever

Witchiasava for Rat Poison

Yamataragasava for Syphilis Yogarajasava for Adding Weight Yogasava, the greatest nerve-

tonic

## DESCRIPTION OF MEDICATED SPIRITS, THEIR MODE OF PREPARATION ETC.

In order to give some idea of these preparations to the general public, we append hereto a judgment of Mr. Felix R. Dias in the Police Court, Gampola No. 1224 dated the 10th January 1910. this case, a native physician was charged and convicted preparing Yogasava in terms of the recipe of the late Potuvila priest : Says Mr. Dias in his judgment :-

"The defence is that the accused, who is a Vedarala of reputation acted Bona Fide in whatever he did, and that he did not manufacture Arrack or other drinkable spirits, but in the course of business or trade, only prepared a medicine called "Yogasava" from a recipe of his late tutor Potuvila Unnanse (Priest), the secret of which was known to himself."

#### Process of Manufacture.

"The process consisted in the infusion of some 50 herbs and spices in fermented toddy for several days, and then distilling and redistilling the liquor."

#### Professor Browning's Analysis.

"A Specimen of the spirit found in the accused's house was analysed and found to contain 40.1 by weight of alcohol and .0188 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

of solids.....and the rest was undoubtedly due to the herbs and spices used in the infusion previous to distillation. The Professor admits that it would be correct to describe this as a medicated spirit, and that it could only be taken as a medicine in doses, one or two tea spoonfuls at a time."

#### Views of Judge Dias Re-medicated Spirits.

As the accused appears to have acted Bona Fide in the preparation of his stuff which is said to be A Specific Remedy for some 30 disorders and which has a reputation amongst a great many people both in and out of Ceylon, I think a nominal sentence will meet the ends of justice.

#### Clinical Tests of Medicated Spirits.

JORASAVA FOR MALARIA.

Dr. M. R. SAMEY M. D. Ph.D., Professor, Andhra University, President-Elect, All-India Ayurvedic Conference, Ahmedabad, writing on 8th January, 1934 says:

"Jorasava, Malaria Spirit was administered to a lady patient of mine, aged 25, who was down with malaria of pernicious type coupled with advanced anaemia and absolute bloodlessness. The patient had also scabies and skin eruptions with a ricketty child (female) of six months, and both mother and baby were restored to health O. K. in three weeks by the use of "Jorasava" (Malaria Spirit) with appropriate accessory treatment for dermatic affections. Similar success attended treatment with Malaria spirit in a case of simple type Malaria (male) 2 years. I have no doubt given a fair trial to these arrack preparations which agree very favourably, specially with oriental constitutions and admirably excel tinctures and spirits of alien alcoholic extracts."

# A Word from a Medical Author.

Dr. B. S. Jayawardena, L. R. C. P. & S. (Edin) says:

"If Vaidyas are taught the advantages of prescribing their medicaments in the same manner as Western practitioners do by employing tinctures, made out of drugs, instead of using decoctions, sometimes made out of rubbish, it will considerably facilitate their work and add to their reputation. They ought to realise the necessity of

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keeping drugs in the form of tinetures, syrups and Medicated Spirits for, apart from other advantages, they can be kept without deterioration for an indefinite length of time. Much time will also be saved in dispensing prescriptions, collecting and purchasing drugs from boutiques for the preparation of decoctions."

All members of the Association are permitted free of charge the use of Association Laboratory in distilling their decoctions. Sales of Medicated Spirits will be conducted under license of the Excise Department.

Address all communications to

DAVID DE SILVA,

Hony. Secretary,

Board of Management,

Medicated Spirits Manufacturers' Association.

Deans Road, Colombo. (Ceylon.)

28-10-35.

#### Review of Books.

#### MILONEE

Published by Milanee Club from 104, Surendra Nath Banerjee Road, Calcutta.

Price: as -|3|- per copy; annual Rs. 2|4|- only.

We have received a copy of a new Bengali Monthly, 'Milanee' by name. The magazine is, of course, as the name suggests, the out-come of a few young graduates' combined effort, who are still in their colleges and as such may have some short-comings. But the idea that brought the monthly into existence deserves our best sympathy and congratulation.

The selection of articles, stories, poems and other items of news etc. seems to be happy and pleasant. We wish the "Journal" a long and successful life.

H. N. CHATTERJEE, M.A.

[Oct.,

#### Motes and Mews.

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#### GOLDEN JUBILEE

OF

#### THE DAYANAND ANGLO-VEDIC COLLEGE,

LAHORE.

17th to 25th October, 1936.

#### PROGRAMME

Saturday, the 17th October, 1936.

7-30 to 11 a.m., 2 30 to 6 p.m. (Daily till 21st.) Havan Yajna from the Atharva & Sama Vedas in the Dayanand Brahma Maha-vidyalaya.

Sunday, the 18th October, 1936.

Jubilee Sports Tournament begins. (Detailed programme printed separately),

Monday, the 19th October, 1936.

12 noon. Distribution of the copies of Satyartha Prakash to students of D. A. V. College, Lahore, by Mahatma Hans Raj in the College Hall.

Wednesday, the 21st October, 1936.

- 11 a.m. Distribution of sweets to the school children and members of the mofussil school teams in the D. A. V. School.
- 3-30 p.m. Purahuti of the Brihad Heavau Yajna in the Dayanand Brahma Mahavidyalaya.
- 4-30 p.m. Opening ceremony of the Educational Exhibition on D, A. V. High School premises.

  The Hon'ble Dr. Sir Gokul Chand Narang, Kt., M.A., Ph. D., Minister for Local Self-Government, has very kindly consented to perform the opening ceremony.
- 7-30 p.m. Declamation contest in Hindi, open to the students of Arya Schools, in the D. A.-V. College Hall.

  Rai Bahadur L. Mukand Lal Puri, M.A., M.L.C., has very kindly consented to preside.

Thursday, the 22nd October, 1936.

JUBILEE PANDAL: DAYANANDA COLLEGE BOARDING HOUSE PREMISES.

7-30 to 9-30 a.m. Havan and Bhajans.

9-30 to 10-20 a.m. Sermon by Mahatma Hans Raj.

4 p.m. The Jubilee Procession starts from the D. A.-V. College premises and passing through Cutchery Road, Anarkali, Lohari Gate, Chowk Chakla, Chowk Matti, Shahalmi, Rang Mahal Bazaz Hatta, Sutarmandi, Chowk Chakla and Lahari Gate, terminates at the Arya Samaj Mandir Anarkali.

Friday, the 23rd October, 1936.

JUBILEE PANDAL: DAYANAND COLLEGE BOARDING HOUSE PREMISES.

8 to 9-30 a.m. Havan and Bhajans.

9-30 to 10-20 a.m. Sermon by Shri Swami Sarvadanand.

10-20 to 11-10 a.m. Lecture by Mr. N. C. Kelkar.

I to 4 p.m. Conversation in the D. A.-V. College Laboratories, Interesting experiments will be shown. (For ladies only).

5-30 to 7-30 p.m. Bhoja Durbar in the D. A.-V. College Hall.

6-30 p.m. Illumination of the College and the School buildings.

8-30 p.m. Jubilee Dinner at Bakhshi Jaishi Ram Grounds.

Saturday, the 24th October, 1936.

JUBILEE PANDAL: DAYANAND COLLEGE BOARDING HOUSE PREMISES.

Jubilee Meeting.

8 to 9-15 a.m. Havan and Bhajans.

9-15 a.m. Reception of the President of the Jubilee Meeting,
Pt. Madan Mohan Malaviya, Vice-Chancellor,
Benares Hindu University.

9-20 to 11 a.m. 1. Flag Hoisting.

- 2. Singing of the College Song in chorus.
- 3. Chanting of Veda Mantras.

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OCT.

- 9-20 to 11 a.m. 4. The Principal will present delegates from sister institutions who will read out their messages and hand them over to the Principal.
  - 5. The Principal will read out messages of goodwill and greetings received from persons and institutions not represented.
  - 6. Presentation of Address on behalf of the "Old Boys".
  - 7. Address by L. Mehr Chand Mahajan, B.A., LL.B., Advocate, Chairman of the Jubilee Committee.
  - 8. Presidential Address by Pt. Madan Mohan Malaviya.
  - 9. Benedictions by Mahatma Hans Raj.
  - 10. The President will declare the meeting closed.
- 1 to 3-30 p.m. Conversazione in the College Laboratories.
  (Open to all)
- 3-30 p.m. Opening ceremony of the Dayanand Jubilee
  Technical Institute on the Dayanand Industrial
  School premises.
- 4-30 to 7 p.m. U. T. C. Display and Physical Mass Drill at Bakhshi Jaishi Ram Grounds.
- 7 to 7-45 p.m. Distribution of prizes to various winning teams and Exhtbition prize winners.

Sunday, the 25th October, 1936.

JUBILEE PANDAL: DAYANAND COLLEGE BOARDING HOUSE PREMISES.

8 to 9 a.m. Havan and Bhajans.

9 to 9-50 a.m. Lecture by Lala Dewan Chand, Principal, D. A. V. College, Cawnpore.

9-50 to 10 a.m. Bhajans.

10 to 10-50 a.m. Lecture by Mr. C. Y. Chintamani,

11 a.m. Unveiling ceremony of the tablet bearing the names of donor of Rs. 5,000 or more in the College Hall.

#### Vaidya Sammelana News.

The 26th Session of the All-India Vaidya Sammelana will be held at the Benares Hindu University from the 18th to 20th December, 1936. The Reception Committee are working enthusiastically for the utmost successs of the said conference.

A meeting of the Executive Committee was held on 21st October under the presidentship of Raja Jwala Prasad Ji Saheb, the Pro-Vice-Chancellor of the Hindu University and the report of the 'Nibandha-Samiti' etc. were the main topics of discussion. The following subjects were decided for Essays.

- (i) तिदोषविज्ञानं पञ्चम हाभूत सटिनम्।
- (ii) धाती विदा प्रसव विज्ञानविशिष्टा।
- (iii) सचिकित्सितं नेत्र रोगविज्ञानम्।
- (iv) पञ्चकमें।
- (v) जनपदोद्ध्वं सः (Beri-Beri, Cholera, Plague प्रस्त्यां सा-चिकित्सक प्रणिगदिता गदा प्रास्माकोन तन्त्रे कै: कै: नामभिक्ष पात्ता इत्यादि सहितम् ) सप्रमाणः सचिकित्सितः।

Scholars are requested to write their thesises on these subjects and submit them up to the 10th of December.

The success of the Exhibition depends on your co-operation. Extra-ordinary herbs and rare medicines will be welcome before 18th November, 1936. Entry Forms and the Rules and Regulations of the Exhibition are sent to the members of the Mahamandal and the In-Charge of the Forest Departments. Those who have not received them as yet may ask from the office.

Those who wish to bring the exhibits along with them or send through a representative, are requested to inform the Secretary of the Exhibition Committee before 18th of November and manage to produce them three days before the opening date of the Vaidya Sammelana, but the soon-perishable articles may be brought before one day only.

JAGANNATH SHARMA BAJPEYI, M.A.,
Ayurvedacharya,
Secretary, Reception Committee.

## THE JOURNAL OF AYURVEDA

#### AYURVEDIC EXHIBITION.

## 26th All india Vaidya Sammelan, Benares.

The Twenty sixth session of the All-India Vaidya Sammelan will be held at Benares on 18, 19 and the 20th December, 1936, for which preparations are made with great eclat and enthusiasm. Every year a large number of devotees including princes, zemindars, vaidyas, scholars and others make a pilgrimage to this holy city to have Darshana of Vishwanath Ji and bathe in the sacred Ganga. It is therefore expected that scholars of Ayurveda will assemble here from every corner of India and make the session an unique success.

An exhibition has also been arranged on this occasion. It consists of eight different sections:—i.e., 1. Herbal; 2. Pharmaceutical; 3. Zoological; 4 Anatomical and Pathological; 5. Instrumental-Surgical and Pharmacological; 6. Mineral; 7. Manuscripts and 8. Hygienic.

Arrangements have been made to exhibit special modes of preparations of some particular medicines. Gentlemen desirous to do so for the benefit of others may correspond with the Principal of the Ayurvedic College, Hindu University, Benares or the Secretary of the Exhibition Section. The manufacturers who want to display their products or herbs should obtain a copy of of the rules and regulations regarding the exhibition which will be sent free to them on receipt of one anna stamp. Such exhibits must be received in the office by the 18th November at the latest.

DR. M. S. VERMA, B.Sc., M.B B.S. Secretary.

## Vaidya Sammelana News.

The 26th Sessfon of the All India Vaidya Sammelana will be held at Benares on the 18, 19 and the 22th December 1936. A meeting of the Reception Committee of the same took place on the 8th instant under the presidentship of Rev. Malaviya Ji. The following names were suggested in it to the Mahamandal for the presidentship unanimously. 1. Dr. Popat Prabhuram, Pranacharya, Bombay. 2. Sjt. Narayanshankar Deoshankar,

Pranacharya, Ahmedabad. 3. Pandit Braj Bihari Chaturvedi, Vaidyaratna, Patna.

Any of them may be elected by the Mahamandal as a president of the coming session.

JAGANNATH SHARMA BAJPEYI M.A.,

Ayurvedacharya.

Secretary.

Kj. Dhirendra Nath Roy, M.Sc., the 'Sir J. C. Bose' Prizeman of the Madras 'Versity has been out on a motor-car tour, which will find the final destination in Kashmere, that terrestrial paradise, where the Kavirajji proposes to conduct some researches and investigations regarding herbs and drugs in the lap of Nature.

#### Writes the Daily Basumati: -

It is the reported that the Bengal Government in the Ministry of Local Self-Govt. (Health) has decided to establish Faculty and Council of Ayurved for resuscitation of the Science by exercising all round control over it.

For some time past a section of the public with slave psychology has been known to surrender the training arrangements of Ayurved into the hands of the foreign Govt. (We purposely refrain from using the expression 'conspiring').

The poet of Bengal sang to the effect that the Bengalees were not going to entwine a noose, mistaken for an ornament, round the neck—a noose brought from alien land, when Bengal took the vow of Swadeshi.

It pains us to think that our kavirajes should eagerly present to the Gov. the right of determining the curriculum and syllabus and also that of taking examinations and awarding diplomas.

What was the necessity for it?

Is it to be understood that the Ayurvedic system of treatment is dead, and Kavirajes from the great Gangadhar down to Shyamadas were meditating seated on corpses scattered in the cremation ground and that they failed to achieve their goal?

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And again, is it the conclusion that the British Govt. who have made it essential to maintain English doctors in the districts, as otherwise swarthy native physicians have to be summoned for relief, would infuse life into the dead bones of Ayurved?

It is universally known how reverential is the British Govt. to the Ayurvedic methods of relief. The story goes that a certain British Civilian, who was fond of mangoes, used to eat the luscious fruit in the secrecy of the bath room avoiding exposure. Similarly, when any English Govt. Official comes to believe that Ayurved would give him cure, he would certainly take recourse to it clandestinely. The rumour is still afloat that, Sir John Wedderburn, the whilom Lieutenant Governor of Bengal, could not get himself to undergo Ayurvedic treatment for fear of public opinions, even though he died of a disease, the efficacy of Ayurvedic treatment wherein had met his ears.

A little justification might there be for surrender to the Govt., if it were national. But as it is otherwise, it is difficult to understand how the Kavirajes can be induced to accept the ordinance.

The Minister, who is responsible for this ordinance, is without any evidence of confidence in Ayurvedic treatment. Has he sougt the help of the Kavirajes in fighting the Malarial Malady of his own district? He has invoked the aid of Plasmochin, for which the foreign dealers in drugs have profited?

What is the hallucination drawing the Kavirajes to acquiescence in a Faculty? The Govt. has established medical colleges, where a good system of training obtains. But how can the right of Governmental interference in Ayurvedic matters be recognized? The Gov. has never appreciated this hoary healing system. We have the evidence of men like the eminent Sir Pardey Lukis, who remarked that the more he spent his life in India, the deeper became his conviction that the indegenous systems of treatment was more congenial to the atmosphere and constitution of this land, and that the discoveries or inventions of Europe that elicit admiration there, had dawend upon the native physicians hundreds of years ago.

Ayurvedic treatment has a special way of its own. Makara-dhwaj may be instanced. Has not this wonderful panacea been manufactured by European makers? But a wide-spread want of faith is its lot. That being so, does it not stand to reason that a state settled Syllabus alone would not achieve the desired result?

For some time past, we have been hearing complaints against the modern system of education, which cannot be called national. At a time, when a universal demand is being loudly made for national education, it is an irony to part with independence and control in an educational line, which was truly national.

Ayurved has long survived even in the face of apathy and disdain of the state, simply because of its sterling and innate merits. Ayurvedic treatment would find appreciation so long as this intrinsic virtue continues, even though it be without a state label.

No ghost of a chance exists for preservation of national glory by those, who are dying to capitulate into the hands of the Govt. with a lamentable levity of mind.

We are reminded by this class of Ayurvedists, of a native prince, who presented his male child to Lord Curzon who visited his land, laying on a golden tray presumably in the hope that the child would thus acquire habitual loyalty.

Well, they say that they would now remove the stigma that the Kavirajes are not entitled to grant certificates, whilst the allopaths are. Miss Mayo having reprobated certain native usages, some reformers (?) made fanatic efforts to introduce legislations. These Kavirajes are their type. True devotion to Ayurved cannot deflect the Kavirajes to the above consideration. The domes are required to clear the funeral pyre in the cremation place. Are they thereby eligible for the honour due to a Brahmin?

Granting certificates is the least part of a physician's function. His main duty is to cure the patient of his or her malady.

Another argument advanced by the capitulators, who want to live under a sort of a court of wards, as it were by foregoing their traditional and heriditary rights, is that the general public is today embarrassed by the preponderance of bogus elements among the Ayurvedic community. The remedy proposed is worse than the disease, even if the disease is true.

It is like the doing of the Afghan, who set fire to his bedstead, with kerosene to extirpate the hoardes of vermins with which the khatia was infested. Where is a field absolutely free from the blemish of bogus elements? Even in the bygone glorious days spurious products in the Ayurvedic community were not absolutely non-existent. But are prentenders wanting among the

allopaths? The fraudulent type is detected in the field of treatment. None can cheat all men for all time. Is it not idle to suppose that a mere Governmental ticket can transmute the counterfeit into the genuine?

The Minister concerned here, who is without a vestige of patriotism, could have arranged research in Ayurved, if he had a true love for the science. The Govt, would certainly have been able to start a research Institute with the nucleus of the Ayurvedic Colleges established in the metropolis of Calcutta, which are graced by the high office-bearers and officials of the Corporation and the Govt. with presence in their various functions.

Some Ayurvedic remedies have now been incorporated in Allopathy. The school of Tropical Medicine has established the efficacy of *Chaul Mugra Oil*, *Kalmegh*, *Kutaj*, Asoka, etc. If more researches are carried on in the tried medicines of Ayurved, the whole family of the human race would thereby be benefitted.

The Minister has nothing to his credit regarding Ayurved during his long tenure of service. Why then his sudden consent? Is it a dramatic stunt on the eve of the election? Or is there any unknowable thing behind?

That Ayurved has not been so long recognised is to be attributed to the fault of the Govt. and not to any fault of the Science.

A thing is not necessarily proved as good simply by a state recognition. The blandishments bestowed on Ayurved now may be apprehended to be like the smashing embrace of Dhritarastra.

Can the Govt. appreciate our national system of training? So, Ayurved cannot be sacrificed at the feet of those, who have all along been detractors or callous disdainers. If political or economic considerations have prompted some Kavirajes to take dangerous steps, let them be wise before the mischief is consummated. Simply due to the arrogance of a handful of Kavirajes the future of many would be darkened and embarrasing in various ways.

Let us hope the vast Ayurvedic community of Bengal would raise their storms of protests aganst the proposed thing to undo it soon. Let not Ayurved be doomed, deprived of its individuality and self-determination.

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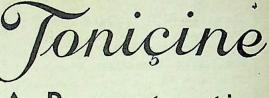
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# THE JOURNAL OF AYURVEDA

Vol. XIII.]

November, 1936.

No. 5.

# The Going World.

In the current issue of the Journal of Ayurved is published a copy of the memorandum, placed by the Ceylon Branch of the British Medical Association before the Minister of Health, upon whom recently waited a deputation of the Association. In our last February number we enlightened our readers on our clear-cut views by our leader, specially written on the patronizing attitude, displayed by the Association. Our last editorial captioned 'The Ideal of Modern Ayurvedic Training' has anticipated the all-important vexed questions (along with other deeper problems), so pithily raised by the authors of the afore-mentioned memorandum. arrogant omniscience claimed by the modernists among the Ayurvedic confraternity is hardly tenable. We are substantially in agreement with most of the points, on which rational thinking is in evidence, and cogent reasonings have been adduced by the deep sighted doctors of the deputation. We particularly emphasise the central idea (with which the memorandum is prefaced) that the ways and means hitherto taken recourse to for renaissance of Ayurved have exercised a distinct deterrent effect on the Science of Medicine irrespective of any particular school or system. We would embellish the point only a little to make the complaint universal, and simply say that what is true of Ceylon is true of India likewise in most cases. We should commend a careful acquaintance with the thought-provoking memorandum to all Ayurvedicminded people, along with our comprehensive editorial reflections and comments referred to above.

A Baron of East Bengal presiding over the Annual Meeting of the Council of a Calcutta Ayurvedic College, read a speech containing some curious observations, which were released in the Press boldly captioned as 'Glory of Ayurved', though nothing of that nature had been even deviated into. It was a fine essay on the importance of health, for the most part, and in the peroration references were made to some features of the institution, which had little correspondence in reality. The worst feature was the damaging description of the ideal and mission of the College, which, since the very inception of it, had uniformly and consistently been proclaiming from the house-top its particular adherence to the principle of propagating genuine and un-alloyed Ayurved. The spirit of the late illustrious Founder Principal, if present incorporeally on the occasion, must have felt infinitely distressed to listen to the eulogy and proclamation of hybrid Ayurved in the mundane function of his great legacy to the nation. Let us hope silent protestants were not wanting among the audience, according to whom, and many outside, the presidential speeche served, though undesignedly, as a sort of anti-propaganda, so far as the College was concerned. Such sorry performances are begotten of ignorance, betrayed due to the unsleeping efforts of the interested helmsmen of such institutions to associate the catchy glamour of big names with their organisations. Generally speaking, in most of the institutions of our country, not broad-based on sound principles, and having personal stakes, a show is maintained of a public character by formation of committees and electing sleeping and innocent celebrities as prominent office-bearers. Otherwise, public support cannot be easily secured. Donors are also so irresponsible that they do not care to acquire knowledge of the internal condition and workings, and see that their charities are not misplaced. Thanks to the resourcefulness of G. D. A.'S and other consultants,

brainy gigantic juggleries of figures are manœuvred to perpetuate recurring grants and contributions from generous and liberal sources. We are told that in other countries only such persons find place on Committees and Councils, who render active and real service, preventing party-domination, or one-man rule, or hereditary proprietorship. Such persons are not necessarily holders of eminent names, the mere association of which is no guarantee for confidence and success, and offers but facilities to designing fellows to masquerade under the garb of shibboleths, and gain selfish ends by personal propaganda. To lend names to clever people exploiting them for self-aggrandisement, should always be regarded as a sin. The wrong-doers' responsibility is not much greater than that of those, who put premiums on their nefarious designs by supporting them consciously or in innocence.

The Ayurved Mahamandal is the determining factor for the annual meeting, called the All-India Ayurvedic Conference. This year, its session is going to be held at Benares. We are informed rightly or wrongly that much wirepulling behind the scene to secure the election of favourites has been taken recourse to by the active Pandas. Sometime ago, a rumour reached our ears that Ayurvedacharyya M. R. Samey, M. D., D. P. H., Ph. D., Kt., was going to be elected to the presidential Gaddi. It brought a ray of hope, the gentleman in question being a brilliant savant and a staunch advocate of genuine Ayurved. But this is a disqualification in these days of Ayurveda's regeneration attempted on western lines. Rare is the type of a man, who, though drunk deep in the Napier's springs of the west, is still a free and ardent

lover of real Ayurved. But the Thunder of Jupiter is dreaded by western-minded reformers in the field of Ayurved. So, not very worthy people are found to adorn the presidential throne of the All-India Ayurvedic Conference. The late lamented Kaviraj-shiromani Shyamadas Bachaspati was elected President more than once for his out-standing worth and impetuous appeal. His words are still ringing in our ears in connection with his election for the Bikanir session, to accept the offer of which he was specially requested from all quarters of the country. Taking us into confidence he told us that he felt no enthusiasm and could not consider it as an honour to preside over a conference, on the throne of which were sitting even fifth-rate nominees. It is learnt that the Dakshinatya has been active to end or mend Mahamandal, which is being regarded as a mere caucus of a handful of interested and dominating men. May God show true light to the Ayurvedists.

We heartily welcome the brilliant advent of our contemporary the 'Journal of Indigenous Medicine' from Lanka, the resplendant daughter of India, under the eminent editorship of Mr. D. Sylva. The maiden issue will be hailed with delight by all true lovers of Ayurved, and augurs a bright future for the paper upholding the right cause of real Ayurved.

### Original Articles

### A STUDY OF RELIGION

BY

DURGA RANJAN MUKHERJI, M.B.

Calcutta

-:0:-

(Continued from our previous issue.)

Conventionalism cannot persist in this rational period. One must call a spade a spade. If religion means sociology, it must be admitted to be so. If it is something else or more, it must be clearly stated or demonstrated.

### Importance of Religion.

The need of religion may be stated to be for the peaceful maintenance of the social life of mankind. The existence of a common need and a realization of privileges of symbiosis are the fundaments of sociology. It is the common need of food that induces the bacteria to grow in clump in food cultural media. It is for a need of drink that animals come at the river bed and meet. It is a common sex instinct that drags opposite sex partners to approach each other during rut. Tendency for association is for their common need and in the absence of a need the relationship may get altered into a severe hostility. It is for the mother's love for the safety of the offspring, and the need of the offspring for her protection, and maintenance, that they keep together. The defensive effect of an aggregated mass is always better than the defence put forth by a single individual. Among a herd of cattle a fight for sex satisfaction exists. The fighting indicates the nature's attempt to fulfil its object of procreation, on best natural selection for the survival of the fittest. If does not accord to what we term the rational social rules. Mankind with its superior intellect has formulated rules for marriage. They have recognised the need of the mother's undivided care and nursing for the issue, irrespective of the sex

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and condition of the child. Such a development of rationality is a revolt against animality and has made it a method of subserving nature, so far as reproduction is concerned. Mankind has modified the parental responsibilities and artificial care by the father for the child and for child's nursing mother, and has thus gradually evolved a compensatory method against its setting aside of the natural principles of best sexual selection. The instinct for reproduction is a fundamental propensity of all animals, from the lowest strata upwards. Their sensitivity is with a view to this purpose. This physiological sensivity (or sensitivity) has developed into a sensuality, due to the development of a complex nervous system, in the process of evolution. is to counteract this acquired evolutional sensibility by the formation and acceptance of the rational and fundamental conception of sex motive. Sociology also tends to solve the food problem and maintain a favourable environment. The development of this convention is necessary and advantageous as sex psychology of mankind is peculiar and incomparable to animals. In animals there is a continuous food problem and greater demand for better environment. In man there is developing an evergrowing psychological thirst for sex union. There has been changes in the physiology of the procreative phenomenon. Owing to the adoptation of methods for frustrating the effects of sex union, there has been a change in the desire of sex union with relation to time. The need of a physical and mental hygiene is also a matter of necessity for mankind (as different from other animals). The glory of Hindu Religion lies in the fact that teaches these necessary principles. Therefore, a breaking off of this conjugal ordinance for the sense gratification of a few unstable individuals is disadvantageous to sociologists, unpleasing to the members of the society, and unsafe for the nation and has got to be condemned. Such rules of moral and physical restraint against despotism are not only beneficial to the mass of the people in the society, but also for the benefit of the individual who tends to violate it. For, he or she being a member of the society is sure to feel for the consequences of his or her misdeed and is a reason for which they make a confession at the death bed or gallows. The sociological rules are now deep-rooted conventions and amount to instinct nearly. There is much usefulness in the sociogical teachings, and it cannnot be thrown off as a revolt. An established social custom can only be replaced CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

by another, still rational one. We by our indulgence to low thought and action worsen our psychology, and behave as being possessed of an animal instinct merely. An indulgence to demoralised activities drifts to further action and thought, in the same direction, due to the development of the irritable weakness, a reason for which a man runs amok after the committance of a murder at the weak moment of unrestraint. The actual power of corporeal fulfilment certainly decays with age and wasting, but the psychological propensity never abates. Therefore physical fulfilment does not lead to a quench of the thirst for the same. This confirms why psychological restraint is imperative, for thought induces a motive, which is activated into action. An individual who commits adultery, suspects his or her partner of the same and really dislikes such an act; of course psychology of individuals is not the same. A thought of the utility of the universal social rules will convince of its usefulness to everybody. It was expected that education will serve the same purpose in the society as religion. Education has failed to support and maintain sociology. Healthy sociological principles can only be maintained by the development of a philosophic concept of life by the cultivation of religion,

#### THOUGHT AND RELIGION

#### Thought on Religion-its good effects

Thought of mankind is useful. It produces wonderful results. It is this thought that has led to the revelation of the secret laws of nature for the welfare of mankind. As an effect of thought, experiments are carried on to satisfy a curiosity. philosophic explanation, the effect of thought, that is more valuable than the mere observance of a fact of an experiment. Nature is revealing to us everyday its manifold mysteries. We can pick up more knowledge by keeping our eyes open and diverting our attention and thought to them, than we can achieve in the schools and in the laboratories by assiduous mechanical labour. The discovery of the power of steam was not carried on by the young brain in an equipped modern laboratory. Pasteur made discoveries in medicine, which trained doctors hesitated to accept even after a clear demonstration, The biological phenomenon of life is before us. Religion dates to a period when science and art did not develop into what we

mean by the term science and art. They keenly observed the Biological and other natural phenomenon and proceeded to give a thoughtful explanation to it. It laid the concrete foundation of sociology, economics and politics, as has been known. Theories propounded by the observers to explain facts of one's finding have been found in many cases; even that in cases of renowned scientists of the modern age to be incorrect. theories under circumstances have been formulated on a recognition of a previous misconception. Such a finding does not lower down the position of a scientist, as it should not. Revision of conception on scientific subjects have ever since been a necessity. That the whole foundation of Hindu teaching (Religion) was constructed on an imaginary basis (reasons) should not be hastily concluded regarding Hindu astronomy and medicine, as also various other subjects, as Yoga System, testifies to the effect. The effect of terrestrial or celestial conditions on body has been recognised. The idea of developing the mind into a receptacle as a receipient of the thought of former thinkers is detrimental to reinvestigation. The idea of adding to the already developed knowledge or thought is like building a lofty castle on an existent structure whose foundation stability remains unvarified. Hindu Pandits, who study Hindu Religion too deeply, fail to form a rational conception of religion. The little educated Ramkrishna Paramhamsa revolutionised religion into an universal one. Guidance of thought in a stereotyped line never fosters the spirit and thought for original thought and research. Training sometimes tends to ignore facts which do not appear to him to be consistent with the findings of the authorities in the subject. It should not be lost sight of that the aim of a thought, on a subject ordinarily beyond material perception, should be such, as being capable of producing some welfare to mankind. Hindu Philosophy, out-come of religious thought, has effected the same. Religion claims that thought of All-Powerful makes the thinker all powerful and there is truth in the saying. It is the thought over unknown matter and energy that led to the revelation of the science of physics and chemistry. Thought is like soul imperishable, it radiates and passes beyond individuals as also beyond time and space. The master mind of the West are thoughtful philosophers in the present century. Who knows that the effect of an attempt to discover soul and God may not lead to the development of a greater power than electric energy having its

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manifold uses. Ramkrishna Paramhansa, Swami Vaskarananda and Swami Tailanga were saints, who lived in a comparative recent age. Millions of people still living can testify to have eye witnessed their miraculous power. Ramkrishna Paramhansa was a married man. He forsook the world and never entered into a sex relationship with any, even his own wife. He had a simple life. Swami Vaskarananda and Tailanga were naked sages. Tailanga Swami performed a perpetual celibacy. Swami Vaskarananda, married, had an issue, and like Gautama, renounced the world after the first child was born. Gautama was the son of a king. Sankaracharyya was a learned philosopher. It is worth stating here that the physical, intellectual, moral and psychic power exhibited by the religious men, as Lord Christ and so many sages in India, devoid of any physical culture and academic educations in moderm forms, still remains a problem for the scientist to discover, as such attainments have not been reached by the scientists and artists yet. As an example may be stated the case of Ramkrishna Paramhansa, the preceptor of the wellknown Swami Vivekananda. Haridas Sadhu walked over the sea, Christ also did the same. Santa Das Babaji, (formerly Tarakishore Choudhury a successful legal practitioner of the Calcutta High Court) accepted Kaliadas Babaji as his preceptor, as he saw his holiness walk over the Ganges at Allahabad on the eve of a Kumbha Mela. Haridas Sadhu passed about 6 weeks in a closed under-ground cell. On his being withdrawn from the cell, medical opinion declared him to be dead. He revived. There are proofs that some of the Sadhus as Tailanga Swami, Lokenath Brahmachary and Haridas Sadhu maintained perfect health till the last date, although they lived more than 150 years. Nudist movement, a new development in Europe, gave rise to a few cases of incindiarism. Nepolean, is said to have said, while at St. Helena, that his empire has fallen but Christ's reign persists. The name of Aurobinda is well known for his culture of religion.

Mahatma Gandhi's non-violent non-co-operation is politics constructed on a religlious basis. One cannot fail to recognise the practical utility of the teaching of Gita and Bible. Hence deep thought and attention in religion is also an attempt at an useful research, that is worth spending life and energy for, like the need of an attempt for the freedom from bondage of vile

[Nov.,

servitude. Telling a lie is a psychic strain. Principles preached by sages, practising absolute self-denial, have been known to be true and healthy. Much remains to be thought of than abandoned with disdain.

### Psychic Culture

PSYCHOLOGICAL CULTURE AND ITS PRACTICAL EFFECTS.

Success in life depends on one's power of quickly appreciating the feeling of others from the tone and expression. A real physiognomic study of the face involves a careful observance of the changes produced in the facial expression, during various psychic alterations. As the development of the face is an anatomical metamorphosis based on principles of heredity, a modification is manifested mainly by the contractions and relaxations of a set of muscles due to flow of nerve impulse exhibiting wrinkles and furrows, associated with vasomotor phenomenon, producing congestion or pallor. The movement of the eyeballs, eyelids, cheeks, brow, and the vasomotor phenomenon, specially of the conjunctival vessels and the cheeks, play important parts in the reflection of thought, specially if accompanied by a feeling or emotion. A snake charmer or an animal trainer from the movement and attitude guesses the inherent propensity of an animal. It is a veterinary surgeon, who can diagnose the disease of a mute animal. It is a common fact that a person can read the thought of a constant companion, from his facial expression. A careful observer can read the thought and calibre of one's intellect from a careful study of human facial character in different situations of life. The physical and mental condition of an individual can be guessed from the character of the wink and movement of the eyeball. Anguish or physical and mental feebleness causes a quick movement of the eyelashes and eyeballs, showing a condition of nervous unstability. The character of the stare differentiates an insane from an intellectual people. Quickly moving and pressing eyelids are noticeable in persons leading a life of pleasure. Blank or vacant look is noticeable in the insane, idiots as also in convalescent subjects, suffereing from anaemia of the brain. A tendency to closure of the eyelids is an evidence of intoxication, toxaemia, lethargy, fatigue and sleepiness. Inability to look to light and faces of individuals, in the absence of local

eve-diseases, as iritis, conjunctivitis, and diseases of the brain and meninges indicates the existence of an irritable weakness of the central nervous system, originating possibly from the meditation or the Committence of a moral offence as sex offence. A dropped evelid (ptosis) and floating eyes indicate high intellectual calibre or rich parentage but the conditions may be the evidences of diseases, as paralysis of the upper eyelids or exophthalmic goitre. Eyes shrunken into the sockets due to wasting of infraordital fat produce a ghastly appearance. The appearance is ghastly and repulsive to everybody. A visualization of his own image definitely takes away mental and physical strength of individual, Black pigmented ring on the skin around the eyes indicates sexual excesses or a disorder, as menstrual trouble, a venereal disease, insomnia, or digestive disturbances. Prominent eyes are attractive to everybody and awaken love and cofidence. A benign eye awakens trust, fellow-feeling and sympathy. Eye reflects physical, moral and mental power. The look of an individual can be improved by culture. The psychic culture alone can improve the look into a benign or commanding one. It is peculiar that Hindu Yogis retain a commanding yet congenial look and stare, inspite of their severe physical wasting, that they in some stage suffer due to the severe practice of self-denial. It proves the psychic effect on the appearance of a man. The dignified look of a responsible personage manifests itself shortly after his assumption of the responsibility of the office. Practically speaking, we command by our eyes, more than we command by our voice. Yoga enables to attend a high form of psychic stability. The duration of a stare can be increased to an indefinite extent by the practice of Tratak Yoga where pure psychic control over the fixation of the eyes to a point of vision is aimed at. Such attainment though essential for every one has not been attended to by physical culture alone. Animal trainers have realised the importance of a stare in commanding and subduing a wild lion or a man eater.

#### Personality Factor.

We are constantly exerting a hypnotic and a magnetic influence around us. A child can be commanded by an adult. Unruly boys can be commanded by a person having a stronger personality than the average. Parents can command children better than other persons, because these children have been since

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birth under the continuous hypnotic influence of their parents. The parental hypnotic influence is shaken off only under a few exceptional circumstances, with the development of an equal or stronger force by the child or due to the development of a counterforce, which develops as a result of being constantly acted upon by the hypnotic force, or due to the development of a dual character, which gradually shakes off the parental influence. It is on this principle that an old servant or a wet-nurse exerts undue influence on individuals. A weaker personality may exert a compassion charm, as in the lovers, constituting an induced magnetic influence; stronger personality exerts a hypnotic force. The hypnotic force is exerted mainly through the eyes, which reflects the mind. In younger individuals the magnetic influence of association permits of the development of a counterforce against the long acting parental hypnotic influence, as is found in the state of affairs after marriage. In nature, it is on this principle of hypnotism and magnetism that animals secure their food. So long the deer can maintain a state of hypnotic equilibrium, with the stare of the hungry tiger, there is no pounce upon. As soon as the deer reflects, through his eyes, any evidence of nervous frailty, as fright, manifested by his tendency to retreat, the tiger unhesitatingly takes best advantage of the moment, and jumps upon the feeble prey. This strength or frailty is the effect of the consciousness of one's relative superiority or inferiority and determines an aggression in the field of politics. Philosophy of religion alone causes development of this consciousness of superiority, without a disdain towards others, from a knowledge of the indestructibility of the soul.

Success in life depends on one's power of the appreciation of the inherent feeling of others. Success in life also depends on the impression that one can make on others regarding his physical and mental power, as also the interest he takes in his work. The impression on others depend on the faces one makes, the manner in which he expresses his feeling during a conversation or discourse. Strong emotion causes a tremour on the lips and jaws and indicates a stage of extreme nervous excitement as in the neurasthenics and hysterics. There is always a facial expression of the inner thought in concentration of the mind. Sometimes a professional man has to make a sham facies, to show that his brain is after the matter, although

his mind is working with something else or nothing. about change in the facial expression, so as to a emphatically convey the pose congenial to his observer brings about a quick familiarity and confidence. Method of the practice of psychic art may be briefly stated thus: -First of all the beginner must learn to fix up his mind to an object or thought as in the practice of Tratak yoga. He should think over a matter, and absorb himself into it, so as to cause a full manifestation of his mental attitude in his facial expression. He has then to change the trend of his thought and attitude of his mind, so as to give vent to the thing in his facial expression. He has then to change the trend of thought and mental attitude but retain his (former) past facial expression. Such a phenomenon always occurs in veteran professional people, whose facial expressions reflect a high order of thought, although his brain have started senile decay. By making a careful study of one's face and attitude of the mind, coincident with his thought, and extending his observations to a large number of individuals, one can appreciate in others and practise within himself the art. People who have been already sensitised and captivated by a previous activation fall an easy victim to the fradulity of this psychic art. This question has an important bearing on politics, as it explains why political servitude tends to persist. However, the same principle is not true for all individuals, for certain persons, while being activated by the superior individual, seem to develop an antipower due to slow weak action, which fails to overpower at once, and thus gives time and opportunity to call for the latent power of resistance, which may reach very high. It appears as revolt, due to experience under domination. The recognition of the effect of psychoanalysis is advantageous. The artful intellectual people have by this process entirely escaped suspicion, and have committed the biggest treachery and worse mischief in the world. This may be called the tact of intelligence, and really speaking the process is a psychic art, similar to that of physical craft. Such superfine art can seldom reach its perfection in the theatrical stage at its height with debauchery and moral degradation. Both physical and psychic art are the effects of prolonged culture and self control, A practice of these arts leads to the development or assumption of the activities of the intricate association filres of the brain which One to control reflexly at will the inhibitatory or CC-0. In Public Domain. Gurukur Kangri Collection, Haridwar

excitatory influence of the nervous system, as necessary, on groups of muscles, irrespective of his inner inherent condition.

### Materialism and Religion. (Psychological difference.)

A self-confidence and self-consciousness, a power of convincing and conversion, a power of self-control or endurance, are the direct outcome of a will force, the main result of which is the keynote of success in every sphere of life in the world. This strong willforce can easily be achieved through religion and not more often through education as there are essential psychic difference in the two as will be shown later on. moral aspect of the educated who are members of the highly cultured society is more often confined to what is consistent with the prestige and dignity in the society. A devotee cares for the dictates of his conscience, irrespective of the public opinion, as he sincerely believes he can not escape the penetrating and invisible eyes of the Almighty. These are the essential points of difference between the moral aspect of the two and directly influences the development of the willforce. Thus the act, thought and speech of the devotee are concordant and these lay a concrete moral foundation. However, a devotee may be badly influenced by the instructions of his religious teachings and orthodoxy. He can perform the most heneous crimes, by his strong willforce, which a man with reasons can seldom dream of. Conscience is or may be convention, like religion itself. The essential difference between the academic education, imparted in the teaching institutions of the present day and the religious teaching of the Hindus imparted in the ancient times varies in the fundament. In the modern schools, no special method is being adopted for the development of the physique on natural hygienic principles and for the development of willpower on psychological principles. The development of the body and mind has been the basic principle of Hindu Religion, and is synonymous with Hindu culture or high social life. Although the religious founders of every land have distinguished themselves as men possessing a very strong willpower, it appears that this power is more common among the Hindus, because a majority attain by the process of self culture, known it and practical to the Hindus and Hindus alone. A samadhi face noticeable in all big saints of the world, though more

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commonly among the Hindus, is an expression of high intellect and strong willforce. The process of achieving the physical and mental power is the secret of Hindu religion, and the object of writing is an attempt, to a certain extent, to disclose the secret of the process, so far possible, and to show how they are possible.

Religion and Education. RELIGION IS ALSO AN EDUCATION.

The main object of education being the development of the higher faculties of the brain, it will not be inconsistent if we say religion also subserves the same function. Education has in the present day completely replaced religion, and is subserving the same purpose in the society. If by education we conclude to have a material object in view and if we can establish that Hindu religion helps to attain higher material attainments in addition to higher psychic uplift, we can estab'ish the truth of the statement that religion is superior to any academic education, professional training or vocational calling. This is likely to increase the popularity of religion, and the fact will go to show why religious people are looked upon with awe and reverence. Material aspect cannot be completely ignored in the world, unless one attains the perfection of Vaskarananda or Tailanga Swami. Religious teaching is necessary for every individual upto a standard, for development of a sense of physical sense. Certain people hygienic practise it to its maximum limit, so as to occupy the position of a teacher or defender of the faith. If such custom prevails as said to have been prevailing, a maximum spiritual as well as material attainment may occur to the greatest benefit of mankind. importance and need of religion cannot be completely ignored and has been discussed. It is worth noting here, also, that the physical, intellectual, moral, and psychic power exhibited by the religious men in India, devoid of physical culture and academic education, still remains an undetermined problem. example may be cited Ramkrishna Paramhansa, so also Lord Christ. These attainments were and can easily be proved to be due to self-culture and not due to anything else, which may be called supernatural influences. It is because of our inability to explain the superhuman attainment that we call supernatural, divine or providential. As one of so many takes to self-culture, propensity, wherefrom it comes, is regarded as superna-But really speaking, the propensity has to be explained as

the result of one's psychic continuity of the past life drifting to the thought of the transmigration of the soul. Heredity also plays an important part. Concordance of act and thought or sincerity of character is noticeable in the ancestors of such individuals. An environmental factor, as political situation and religious condition of the land, also plays a very important part.

#### Definitions:

For making a comparative study of religion and education, an attempt is being made below to expalin the common terms in this connection through common terms in popular language.

#### Intelligence.

(1) Intelligence is the capability of the brain to grasp with ease a subject, in all possible aspect and to deduce conclusions, based on common-sense and previous experience.

#### (2) Memory.

Memory is the power of the brain to retain facts of one's experience. It is the effect of cultural education, though heredity, natural inclination, and more particularly power of concentration, play an important part in its development.

The capability of the brain to recall back the past thought and experience, like a flash to deduce a corollary, without actual recapitulation, is higher memory and because of its automaticity may be regarded as synonymous with intellect.

## (3) Concentration of the mind.

Concentration of the mind is the ability of an individual to fix up the brain to an idea, thought or an object. The development of this faculty of the brain depends on an inborn or instinctive mental stability. Heredity, education, environment, and occupation, play important parts in its development. The development of the power of concentration and memory is often proportional and simultaneous. Power of deep and prolonged concentration leads to development of a sharp memory. The development of this power to an undue extent is to lead to revive a picture of one's past life.

(To be continued.)

# ADVANCEMENT OF AYURVEDIC SYSTEM OF MEDICINE

during the last 10 years i.e., from 1920 to 1930.

By

### KASHINATH PANDE,

(Wardha).

-:0:--

The earliest works of Ayurvedic system of medinine Atreya, Charak, Shushruta, Vagbhat, Madhava Nidana and Nighanta Ratnakar written in Sanskrit language and works are derived from these works. The Europeans were not slow to discover the utility of this system of medicine and they have carefully studied these works and have written their own Among these may be mentioned the following:books.

- (1) Royle's Essay on the antiquity of Hindu Medicine, 1837, Price 18/-10 . A silent at agent a maniful atyout 101)
- (2) Dymock's Vegetable Materia Medica of Western India, 2nd Edition, 1885, Price 15/- 11/1 Divide Cond
- Dymock's Pharmacographica India-6 Vol. Price Rs. 6/-(3) Roy, L. M. S. Price Rs. 1 8-0. each.
- Son Garrale Arangedic System of (4) Waring's Bazar Medicine of India, latest edition 1907, Price 4/-. (14) Mulceies and Hisbarad's Avurvedic Marc
- (5) Waring's Pharmacopea of India—1868—Price 2/6/-.
- (6) Dr. Wise's Hindu System of Medicine.
- (7) Jolly's Indian Medicine.
- (8) Studies in the medicine of ancient India by Hoernle, 1907.
- (9) Hoernle's Bower manuscripts.

(18) R. N. Khorey's Banaushadhi, Vols. 2, The books written by the European Doctors are very old ones and are very difficult to procure. To meet the increasing necessity, the Indian doctors have written their own books on the lines adopted by the European doctors. The list of those books is as shown below:—

They have been written during the years 1920 to 1930.

- (I) Basu's Indian Medicinal plants, 6 vols, 275/- 1918.
- (2) Birdwood's Practical Bazar Medicine, 2nd Edition 1924.
- (3) Dutt's Materia Medica of the Hiudus Price Rs. 6/-, 1922.
- (4) Nadkarnis Indian Materia Medica, Rs. 11/-, 1927.
- (5) Sanyal's Vegetable drugs of India, Rs. 3/8/-, 1924.
- (6) Mookerjee's Surgical Instruments of the Hindus, 2Vols, Rs. 12/, 1913-1914.
- (7) Mookerjee's History of Indian Medicine, Vols. 2, Price Rs. 12/-, 1922 and 1926.
- (8) Interpretation of Ancient Hindu Medicine by Chandra Chakravarty, M. D., Ph. D.
- (9) Comparative Hindu Materia Medica by C. Chakravarty, M. D., Ph. D., Rs. 3/12/-.
- (10) Dey's Indigenous Drugs in India, Rs. 6/-.
- (11) A Short Account of the antiquity of Hindu Medicine, by Dr. David C. Muthu, Price 1/-
- (12) Pulse in Ayurveda, 2nd Edition, 1929 by Dr. Ashutosh Roy, L. M. S. Price Rs. 1-8-0.
- (13) Sen Gupta's Ayurvedic System of Medicine, 1919, Rs. 12-0-0.
- (14) Mukerjee and Bisharad's Ayurvedic Materia Medica.
- (15) Kaviraj Biraya Charan's Vanaushadhi Darpan.
- (16) Comparative Ayurvedic Materia Medica by Dr. Kookday Rs. 5/-.
- (17) Pharmacopea of selected remedies employed by Vaids and Hakims of India.
- (18) R. N. Khorey's Banaushadhi, Vols. 2.

Besides, there are three other books written by Drs. Chitale, Desai and Mooden Sheriff.

During the War time; that is from 1916-1923, a number of Ayurvedic joint stock pharmacies has been floated in India with a big capital to meet the growing demand of the public. Of these, the largest Ayurvedic Companies are Zandu Pharmaceutical Works Ltd., Bombay with a capital of Rs. 7,50,000. The other large Ayurvedic Companies are Dacca Ayurvedic Pharmacy; and International Ayurvedic Co., Delhi with a capital of 5 lacs rupees each. The list of the Ayurvedic Companies is as given below:—

1901—Bengal Chemical and Pharmaceutical Works Ltd., Calcutta, 25 lacs.

1919—Zandu Pharmaceutical Works Ltd., Bombay, 7,50,000.

1921-Madras Ayurvedic Pharmacy Ltd., 2 lacs.

1920-Andhra Ayurvedic Pharmacy Ltd., 3 lacs.

1919—Dacca Ayurvedic Pharmacy, 5 lacs.

1920-Kaviraj N. N. Sen and Co. Ltd., 1 lac.

1917—International Ayurvedic Co. Delhi Ltd., 5 lacs.

1907-Alembic Chemical Works Ltd., Baroda 5 lacs.

### Tamil Naidu Ayurvedic Pharmacy.

1914-R. C. Sen and Co., 30,000.

1920 - Gwaliar Ayurvedic and Unani Pharmacy, I lac.

1920-Indigenous drugs and Chemicals, Calcutta, 2 lacs.

1919-Indian Drugs, Calcutta, 1 lac.

1921-Indian Medicine, Calcutta, Ltd., 1 lac.

1904-Ayurvedic Pharmaceutical Co. Ltd., Lahore, 40,000,

1921-Ayurvedic Sadhan Ashram Ltd., Calcutta, 2 lacs.

1924—Bengal Ayurveda Bhandar Ltd., 20,000.

1922-Bengal Ayurvedic & Trading Co. Ltd., 2 lacs.

1916—Arya Ayurveda Bhandar Ltd., Calcutta, 20,000.

1919—Arya Ayurvedic Medicine Supplying and Treatment Co, Howrah, I lac.

1923-Shree Bharat Ayurvedic Sadhanalaya, 1 lac.

1920—Great Asiatic Medicine and Stores, Ltd., Calcutta, 3 lacs.

[Nov.,

### HEALTH TALK

BY

DR. G. L. DESHMUKH, M. B., B. S. Bombay.

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eller view as the land with

Look here on this picture and on this !- Shakespeare.

.b.3 delvi trabes to a con-

Whatever be the principle, theory and proof at the back of liver therapy as a regenerator of blood, is it not more applicable to persons living in temperate zone, used to mineral drugging and living on mixed or meat diet than to people residing in the tropics habituated to plant and herb therapy and carrying on life on vegetarian diet (excluding beef and pork)? Is it right to give liver to an anaemic drunkard with enlarged (hobnailed) liver? Is it rational to feed a tropical tired, exhausted and lethargic liver of the tropics, of a bloodless individual in the tropics with liver or a liver preparation? It may be sensible to add gastric digestive enzymes to the liver preparation and thus aid digestive capacity in anaemia. There is constipation in anaemia (intestines being undernourished produce less digestive juices, for good blood supply secures good effect of drugs like quinine etc. in checking fever, so also in producing digestive juices and also in reducing spleen and liver enlarged by fever). Is it proper to feed one with liver and eliminate extra rubbish or undigested or rather unabsorbed unassimilated, though digested, slimy sticky soft material by a paraffin preparation? It is doubtful how much a body may be taking of predigested easily absorbable foods. So too, it is a question whether the alcohol is useful and sustaining or the organic matter for which it is used as a diluent. It is like insulin saving with sweet lime juice and glucose the life of a diabetic. Is it not like giving an iron preparation and prescribing aloes with it or a cathartic? Liver preparation after meals may be digested along with food without reducing appetite but is it fair to write it out with a blue pill at night and saline in morning in hepatic enlargement? Iron with gluconic acid or glutamic acid is said to do good if given before meals, Won't it cause anorexia? It is equally good to give iron

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with digestive ferments after meals. Synthetic emmenagogues often cause nausea, headache, palpitation, discomfort, wearing down pains, often colic, and sudden enlargement of liver with loss of appetite, dyspnoea, asthma-like attacks, cardiac distress and discomfort, especially when emmenagogues contraceptive materials or bad technique cause local irritation, tenderness, dysparennia and pregnancy persists inspite of all medical interference (not surgical), which in general causes more or less, but natural, inconveniences of double life existence, two in one, and unnatural, only when pathologically, hyperemesis there are eclampsia etc. This condition is relieved by considering a connection to be present between ovaries, uterus and liver and by giving alkalies, cholagogues and saline with antiasthmatic and cardiac tonics in acute stage only. For blood regeneration, haemoglobin (simple, plain) with green vegetable extracts, drawn from fresh fruits, and change are remarkable. Pregnancy often causes unnatural symptoms when the union gives rise to a fertilised ovum with a not normal but a parasitic existence, paternal portion of toxins of which are not neutralised by maternal controls. Graafian folliculin, Corpus lutein, anterior pituitary fixing prolan, mammary developing and other internal secretions require blood transfusion in which blood donor's blood is not taken up easily and comfortably by the receiver. The donor often gets asthmatic attacks, cardiac dyspnoea, coughing bouts in morning to be relieved by solution adrenatin in few ozs. of normal saline by mouth. Natural but disturbed pregnancy symptoms are checked by giving haemoglobin, ovarian extract or tablets to obtain equilibrium and in case of renal difficulties, by Punarnava, Dashamool, Shilajatu, Kategokroo, American Sanmetto, and as said by Europeans, Gooseberry leaves juice, decoction of roots of Seattolly or Erings and Kidney wort, which without extra strain relieve the kidneys.

[NOV.,

### Reports of Societies, Etc.

# THE BRITISH MEDICAL ASSOCIATION AND AYURVEDA

A deputation of the British Medical Association (Ceylon Branch) waited on the Minister of Health the other day, and submitted a memorandum pointing out that the measures so far adopted for the revival of the study and practice of Ayurvedic medicine have had a deterrent effect on the progress of medicine, either Allopathic or Ayurvedic, in this Country (Ceylon).

The deputation consisted of Doctors L. E. Blaze (President), Lucian de Silva, R. L. Spittel, H. M. Pieris, N. Attygalle, H. O. Goonewardene and Dr. M. V. P. Piers (Secretary).

The memorandum stated :-

"We do not suggest that any of the older methods should be repressed, nor do we desire that the older Ayurvedic practitioners should be deprived of any of the privileges, they have enjoyed hitherto.

"We believe that they possess knowledge—empirical though the knowledge may be—which is of value.

"But we feel that this knowledge should be absorbed in exactly the same way as the knowledge of the allopathic practitioners in the past has been absorbed into the medical science of the present; the unscientific of yesterday to the scientific of today.

### L. I. M. is not Vedarala (Vaidya)

"It is evident that the main object, for which the College of Indigenous Medicine was established, has not been fulfilled.

"There is ample evidence that the product of the College, as it has been run, is not a "Vedarala" (Vaidya) versed in Ayurveda and allied cults, but a hybrid type of medical practitioner who carries the emblems of a properly qualified practitioner of modern medicine without adequate knowledge of the medical Sciences for their effective use.

"As Dr. Spittel has stated, this type of persons exploits the stethescope, the shingram, the sphygmomanometer, and the hypodermic syringe, of which he knows nothing, to the peril of the public.

### THE JOURNAL OF AYURVEDA

### LOW ENTRANCE STANDARD

"The standard of the examination for entrance to the College of Indigenous Medicine is extremely low, a School-Leaving Certificate or even education upto the 8th standard being considered quite sufficient. We may point out that this is the standard recommended for midwives trained at the Lying-in-Home.

"The Anatomy and the auxiliary Sciences are taught at the Ayurvedic College by persons who possess only the bare minimum qualifications required to practise western medicine.

"The old type of vedarala (Vaidya) is well aware both of his powers and of his limitations. To give recognition to the type of Ayurvedic practitioner now turned out at the Ayurvedic College will lead the public to credit them with a knowledge which they cannot possess and it cannot but discredit Ayurvedic medicine itself in the long run."

"There are well-recommended methods of bringing elder knowledge into line with the new. These methods are adopted in every civilised country. And they should in our opinion be adopted here."

"If investigations are carried out on lines similar to those of the Medical Research Council, for instance, opportunities will be afforded to the old-established and well-recognised Vaidyas to place their experiences and their methods of treatment at the disposal of the civilised world; it will also help practitioners of modern medicine to carry out genuine investigations of Ayurvedic and allied drugs which are reputed in cure. It will mean the utilisation of and not waste of public money."

Ceylon Independent, Colombo.

### Review of Books.

The Vaidya-Pradiepika is an excellent Ayurvedic Journal published from Guntur (Andhra). It is under the able editorship of the learned professor D. Rangacharyulu, D.M.M.C., N.D.D.Mc. Ph. N.D. (America), Ayurvedacharyya. It is printed in the Telegu vernacular of Madras. It is rendering useful service to the Deccan. Let us hope its utility will be increasingly felt by the people of the presidency.

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# CORRESPONDENCE.

To

THE EDITOR,

"JOURNAL OF AYURVEDA",

CALCUTTA.

Nov.

Dear Sir,

I thank you heartily for your kind courtesy in publishing my dear father late Dr. K. M. Nadkarni's Life-Sketch and photo in the April 1936 issue and the excellent Editorial Note in the August 1936 issue of your valued journal, voucher copies of which you have been good enough to supply me with.

May I request you to do me another favour by giving publicity to the undermentioned Queries in the earliest issue of your esteemed journal, and sending me a voucher copy thereof?

Dear Sir.

Will your learned self or your learned readers or their friends be so good as to inform the undersigned (A. K. Nadkarni, son of late Dr. K. M. Nadkarni):—

- (a) Whether and where all the issues and volumes of the following journals, founded and edited by the late Dr. K. M. Nadkarni, can be secured for reference or for sale:—
  - I. "Doctors' Magazine", monthly in English, published from Bombay in 1892.
  - 2. "Indian Medico-Chirurgical Review", monthly in English, published from Bombay in 1893.
  - 3. "Indian Health", monthly in English, published from Madras in 1902.
- (b) Whether and where the several articles on Medicine, Music and Religion contributed by the late Dr. K. M. Nadkarni, alias N. K. Rao or N. Krishna Rao, to various Medical, Scientific & lay periodicals (Dailies inclusive) in India and Abroad, can be secured for reference or for remuneration.

(i) Whether and where the English translations of various Ayurvedic, Unani-Tibbi, & Siddha publications originally published by others in Sanskrit, Arabic, Persian, Urdu, Hindi, Tamil, Telugu, Malayalam, Canarese, Tulu and other varied languages of India, Burma & Ceylon, respectively can be secured for reference or for sale.

Anybody who can enlighten partly or wholly on the above Queries is requested to kindly write to the undersigned and accept his very grateful thanks or some remuneration that can be fixed mutually.

Trusting on your goodness for this,

I remain, Yours truly,
A. K. NADKARNI.

Collaborator and Publisher of Indian Materia Medica" and Proprietor: A. K. Nadkarni & Co., Booksellers, Publishers, etc., Dongerkery Street, Mangalore (S. K.)S. India,

Please excuse me for the delay caused in thanking your goodself for the kindness in publishing my father's obituary news etc. in your esteemed journal.

Awaiting your kind compliance of my above requests.

### THE JOURNAL OF AYURVEDA

Nov.

### Thealth and Thygiene

### TUBERCULOSIS—A NATIONAL MENACE.

The very name "Tuberculosis"-(or Phthisis, in the language of the common people) brings fear into our hearts! And very rightly so! But though practically incurable when neglected, it is, in the majority of cases, quite amenable to treatment, provided that it is taken on in hand at an early stage. That being the case, it behoves us to get a better understanding of the nature of the disease, with a view to its prevention.

Tuberculosis is usualy a long-standing disease and therein lies its danger. In a few cases, it assumes an acute type of infection when there is usually no help for it. Fortunately, it does not come in epidemic forms; nor dose it fell down people at a single stroke. But the insidiousness of its onset is its greatest danger; because, not suspecting its advent, we do not take proper precautions against it. Human system is, by nature, inimical to the growth of the tuberculosis germ; the body always throws off all infections until the body's defence mechanism is below par or the infecting organisms are in massive amounts.

Remember that tuberculosis (in medical terminology, "Phthisis" means wasting disease of Lungs) is a constitutional disease that is to say, that even though the germs remain located in one spot, ultimately their poision affects the blood and poisons the entire body. It is caused by the entrance into the system, of the germ called tubercle bacillus (T. B.) from whatever source and through whatever channel. If the body's defensive mechanism can overpower the invading organisms, then no symptoms arise. however, the organisms gain the upper hands, the disease starts its course. Note therefore, in this connexion, the primal necessity for keeping the bodily defences in trim.

The disease is not hereditary, that is the disease germs are not transmitted to the child before birth through its mother. Infection of new born babies alway takes place after their birth. So, if we

can remove the child to healthy surroundings there is no reason why the child, with proper care, will not grow up to be a normal person. But though the child does not inherit the germs, he inherits the weakened and T. B.-prone constitution of its parents, and, with it, the liability to infection. So, the susceptibility or predisposition to the disease is there; and we must take extra care of babies born to T. B. infected parents, if we are to prevent the child from growing up into a tuberculosis patient.

The germs usually gain access to the body either through the respiratory—that is by inhalation (giving us lung or laryngeal phthisis); or through the alimentary tracts; the former type predominating in adults, the latter in children. In our country infection of the cows is rare; so alimentary infection through milk, though it is common in other countries, is not an important factor in this country. In infancy and in old age the disease tends to be of an acute type; whereas in adult life (which is the most useful part) it is more of a chronic nature and therefore destructive of the manhood of a nation.

The room in which a tubercular patient is staying becomes a happy abode for the germ too. The sputum or saliva coming out in droplets are reeking full of the deadly germs and unless proper precaution is taken, they all remain lurking up in the cool dark unswept corners embedded in the dust particles lodging there. When the floor is swept or dusted the germ-laden dust enter our lungs; or a child putting into the mouth a dirty finger-and the disease starts its course merrily in its new surroundings. When talking loudly, spitting, sneezing etc., or coughing, a phthisical patient discharges into the surrounding atmosphere (upto a radius of 6 feet ) a heavy load of the potent germs; and one can thus understand the ease with which the disease can spread in a crowded place. Carelessness of ignorant patients, non-chalance of their equally ignorant relatives together with the insanitary and overcrowded conditions of life are spreading this disease like wild fire. As the human system is hostile to the growth of the tubercle germs so long as its resistances are good so we must try to keep it in a good condition. We can build up resistance by balanced diets, fresh air, plenty of exercises and rest and sunshine.

Where it is too late to do so as a preventive measure and the disease is actually on the best, wisest and quickest way is to have a thorough X-ray examination and nothing less. But in mofussil any illness which tends to persist for an unusual length of time without any diagnosable cause must put one on one's guard. As each man is a law unto himself, in matters of treatment, we must eschew "mass" or "stereotyped" methods and trust each case to the care of his family phsician. Nevertheless, here I shall enumerate a few points.

- (I) Great stress must be put on the proper isolation of the patient. His attendants will take extra care. Any article used by the patient must not be used by any other person. If it is a cheap article, it is better to thoroughly destroy it altogether, after patient's cure or death. Proper care must be taken to dispose of his sputum and excreta.
  - (2) He must have perfect mental as well as bodily rest.
- (3) He must be in hygienic surroundings; proper food, proper ventilation and sunlight.
- (4) He must follow the doctor's advice strictly and must take heart. A gloomy, despondent patient usually nullifies his doctor's cares. For proper treatment, sanatorium is the best place. But the difficulties are;

The patient, after getting benefit comes back to his old surroundings which were primarily responsible for his trouble and therefore he may again become worse. Finally remember. after all, "prevention is better than cure." This still holds good with great force in this disease.

### Mews and Motes.

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Kj. Dhirendra Nath Roy. M.Sc., Kavisekar was overtaken by a serious motor-accident in his recent research excursion to Kashmere. One of his companions met an instantaneous, tragic death, while two others had to take immediate shelter in hospital being badly wounded. Through the mercy of Providence Kaviraj Roy escaped almost unhurt.

Bombay, Oct. 30.

The Reception Committee of the ensuing Ayurvedic Conference having recommended Pranacharya Popat Prabhuram for the presidentship of the Conference, the Bombay Vaidya Sabha has issued an appeal to the members of the All-India Ayurvedic Mahadandal to vote for Pranacharya Popat Prabhuram F. P. A. C., L.M.S., J.P., Principal of the Prabhuram Ayurvedic College and the originator and dean of the Popat University of Ayurveda. The appeal also recounts the multifarious activities of the Pranacharya for the growth of Ayurveda for the last 40 years.

Lahore, Nov. 30.

A party of students from Dayanand Ayurvedic College Lahore who had gone on an educational excursion to the Vishnudevi Hills in Jammu State (Kashmere), met with a tragic accident. The party included 94 students under the Principal of the Sanatan Dharma College and three professors. They left Lahore during the week-end and while the party was proceeding to the temple on foot, they were struck by lightning resulting in one being instantaneously killed and 15 others seriously injured. Medical aid was rushed by the state officials. The injured have been brought to Lahore today.

A distinguished gathering was present at the at-home, which was arranged by the Vaidya-Shastra-Pith of Cal. in honour of

Nov.

Sj. Pravash Chandra Chatterjea (Minister to H. H. The Maharaja of Udaipur), who recently visited the Institution with Lady Chatterjea. The Principal of the College stated the history, ideals and the work of the Pith, and cited some facts and instances from the record of treated patients of the Hospital to prove the worth and competence, and extra-ordinary suitability of Ayurvedic treatment, and to refute the allegation made in some quarters that Ayurvedic treatment covers prolonged duration to cure diseases.

The Principal regretted that the institution was not progressing for paucity of finances, which was a critical problem, but optimistically hoped for showers of bounties from benevolent Princes and Ruling Chiefs of Native States, as also for the active sympathy of the general public.

Siwan,

How Babu Rajendra Prosad, ex-President of the Congress, while staying for a few days at Juradei, his village home, saved a whole family from the clutches of death by administering the juice of "gullar" comes to light.

It transpires that on the 4th November Gullu Kurmi and four other inmates of his house consisting of his wife, two sons and a nephew took fish and rice at night. Next morning again they ate the same stuff left from last night. Gullu and other members of the house began to show symptoms of poisoning, and Gullu, who had violent vomiting and purging, expired the same evening.

When this came to the knowledge of Babu Rajendra Prasad, he at once organised medical help. The only medicine available before the doctor arrived was 'gullar' juice, which proved very efficacious to the surviving members, who were saved.

A conference of some Ayurvedic Practitioners was held on in the Writers Buildings to consider the dratf rules of the proposed Ayurvedic State Faculty.

The rules will be Gazetted shortly.

# DRONAPUSPA-A SNAKE-BITE CURE.

The medicinal herb is commonly known in Bengali Ghalghasa or Halkusa. Botanically the plant is known as Leucas lavandulaefolia Sm. Hooker describes this plant in his "Flora of British India—Vol. IV. p. 690. 1885" under the name L. linifolia Spreng. This plant has been described by different botanists under different names L linifolia Spreng, Phlomis linifolia Spreng, P. zeylanica Roxb, Leonurus indicus Burn, var. decipiens Sm. All these names are now considered synonymous to L. lavandulaefolia Sm. The vernacular names of this plant is Dronapuspa or Rudrapuspa, Sans; Halkusa or Ghalghasa Beng.; Guma, holkhusa Hind; Dron, Assam; Palatummi, Tel.

The plant is indigenous to India and Burma extending up to the Malaya. The herb varies from six inches to sometimes three feet or more according to soil, climate and its association with other plants. The herb is widely distributed and covers the ricefields, fallow lands and is often met with in crowded mass along the roadside and railway lines throughout the plains of Bengal, Assam, Sylhet to Singapore, the Deccan and the Konkan to Travancore on the west coast of India.

The plant is an annual, erect, branched herb with 2-4 in. to 1/4-3/4 in. broad, linear or linear lanceolate obtuse, entire or suberrate leaves; flowers in axillary whorls profusely developing towards the ends of the branches, white with rather spinescent calyx lobes; petals two lipped; seeds are small nutlets, hard, oblong more or less ridged with rounded base, about 1/8 in. long. The plant flowers after the rains during September to January, fruits mature later in the season. The nutlets are widely carried away by floods and the plants grow all over sometimes proving not a less disturbing weed of cultivated fields. The flowers are believed to be favourite to the goddess of learning. Various uses of this herb have been mentioned both in Ayurvedic and medicinal treatises. The plant is recognised for its febrifugal properties (Duthie) and for rheumatism. Khorey mentions that the plant is stimulant, expectorant, and aperient; given in jaundice, cough, nasal and intestinal catarrh." also externally applied in skin eruptions. Long records that 'the leaves are bruised and a tea-spoonful of juice given which is snuffed up the nostrils and used by natives in the North West, as a remedy

against snake-bite; the mongoose also eats it. The fresh juice is employed as a remedy against headaches and colds."

The plant has faint aromatic odour. Khory notes also that the constituents of the plant is a "small quantity of essential oil and an alkaloid."

Detailed investigation of the medicinal properties of this herb is likely to result in wider uses of this plant with greater confidence for various diseases and particularly in the snake-bite cases.

#### NOT ETERNAL SHE! HER OWN STORY.

"Impossible," many people exclaimed when a few months ago the story came from Czechoslovakia of a woman athlete turning into a man. Czechoslovakia is a long way from Britain, and hardheaded Britons read about it and were frankly sceptical.

But a week or so back it happened again, this time in Britain woman athlete.

Mr. Mark Weston, who for thirty years lived the life of a girl and woman as Miss Mary Edith Weston, here writes the story of his life for "Pearson's."

Born at Oreston, near Plymouth, Mary Weston consulted a London specialist this year, and after two operations at Charing Cross Hospital was certified to be a man. Here is the certificate signed by Mr. L. R. Broster, the Harley Street surgeon:

"This is to certify that Mr. Mark Weston, who has always been brought up as a female, is a male and should continue life as such."

The cases of Mark Weston and of Miss Zdenka Koubkova, the Czechoslovakian woman who became a man after an operation and is now Mr. Zdennek Koubek, are only two of many similar cases doctors have revealed.

Nearly thirty women have recently undergone operations for the reverse process—that is to prevent them from changing into men.

Many "woman" says one doctor, are not of the sex they are supposed to be. They will just not disclose the fact.

These women are in the surprising position of being able to choose which they shall be—man or woman. They can have an operation which will turn them into men or one which will make them women again,

#### STORY OF MY LIFE

BY MARK WESTON

As nature changes the seasons of the year, so can it bring changes in everything else. I am not saying this to cover up my own remarkable transformation. But anyone who knows anything about nature—and human nature—realises that this is a fact, and that nature can play very funny tricks when least expected.

Sometimes we are made to realise this when we read of certain freaks of nature. Such a thing might happen when a mother is frightened during the months she is waiting for her baby to be born. People laugh and joke, little thinking that any of these misfortunes may visit them. But I have thanked God every day of my life for the gift of good health, and I thank Him more now for making me "what I am."

When I went to the hospital for the operation which changed my sex I was immediately put into the men's ward. Naturally, I was terribly shy and self-conscious. But after two days things seemed to become quite natural. The men patients in the ward knew nothing of the nature of my complaint.

At first, on seeing that I appeared to be in quite good health, they asked me all sorts of embarrassing questions, which after a little while I found quite simple to answer, though of course I cannot detail them here.

However, I managed to keep my secret while I was in hospital—I did not even talk while under the anaesthetic! In this I consider my-self very fortunate, as many of the patients on their return from the operation theatre used to ramble on and tell their most intimate secrets.

I am now taking the greater care of my actions and thinking over my word very carefully before speaking. I realise that one cannot change everything after having lived the life of a woman for thirty years, and become an entirely different person in the short spell of eight weeks.

All my life I have been a "tom-boy." At school I could "lick" almost anybody. At ten years of age I went to a mixed school. I was not a bad sheelar, but, like most pupils, I would have done better had I taken more interest and not taken so many afternoons off on my own.

Sewing and knitting I hated. In those days women were calico chemises. I had to make one, but I took such a long time over it that it got blacker and blacker with all the handing as the days went by and it was still unfinished. My teacher then put me on to sewing coloured meterial!

When I started this school I began to knit a sock. By the time I was fourteen and on the point of leaving I had just reached the heel. I brought it home to my mother, who finished it for me. That is the sort of seamstress I was.

I was always the despair of my mother. If I went to school with a good pair of shoes on, I more often than not came home with the toescaps off through playing football.

One day, accompanied by a number of playmates, we went picking up apples for a farmer. While in the orchard, we hid the apples. I remember we put some in our knickers. Apparently the farmer had been watching, as he made us turn out every apple.

When I was eighteen I became athlete by chauce. As I was fortunate enough to possess athletic gifts and was successful in

many events I soon appeared in British Championships. One day on my way to the training field, I took a short cut through a cornfield and jumped the hedge which separated the two fields. As I landed I was confronted with the angry owner of the cornfield. "Of course you know you will have to go to court for this," he said.

To cut the story short, afterwards he finished up by forgetting his threat and promising me a guinea if I won the British Championship—which I did.

For six years I took a prominent part in athletics. I have won scores of gold, silver and bronze medals, also other trophies and prizes, many of which I gave away as wedding presents. I won them all in England, except for one—a second prize which I gained in Germany for Short Punt.

In 1926 I visited Sweden, where I remained with the team for just over a week, during which we had a marvellous time, being entertained and received everywhere. I made many friends during this tour. At the Athletic meeting, although the English runners on the whole were good, I was a complete washout in the field events. At this meeting there was a standing long jump event which we lost. The day after the meeting a few of us were practising this new event, as it was to the English competitors, and within fifteen minutes it was discovered that I was jumping just as far as the girl who had won the championship on the previous day. I had not been entered for this event, and one can imagine the disappointment of the English sports officials when they heard of this occurrence.

From 1926 until 1930, when we visited Prague, I was winning the Short Punt, Javelin and Discus events repeatedly.

In Prague, the teams from all over the world participating in the events were accorded a grand reception. Nothing was too good for us. The games became a sensation—various world records were smashed and new ones created. There was one unusual happening at this meeting. All competitors were ex-rayed on the sports arena, prior to participating in the games. When I come to look back

I think I was fortunate not to have created a world sensation on the "field of battle"!

After that I finished with competitive athletics. When I returned to England I took a course of study in Anatomy and Physiology, and studying myself I realised I had no business to take an active part in women's sports. However, I can honestly say that everything I did up to 1930 was done in good faith.

For the next five years I studied message, and have used it to earn my living. But during all these years I was trying to pluck up sufficient courage to undergo the operations which I, with my knowledge of anatomy, knew were necessary to change my sex. Finally I found sufficient nerve for the ordeal, and here I am—a man—writing this.

It is a queer predicament to be in. One often hears women say, "Oh I wish I were a man!" Of course it is said unthinkingly. It is not a wish they would like to come true.

Anyhow I am now what I am. I have found out that the old saying "You can fool some of the people all the time" is quite true.

M. M. Gananath Sen said in his address in the recent Faculty Conference presided over by him:—(Synopsis from Bengali)

Ayurved is an ocean of knowledge. During the ancient warfare of the days of the Mahabharata the medicinal and surgical treatment of Ayurved saved the lives of people. Subsquently, India taught this healing science to the semicivilized peoples of the Globe inhabiting Persia, Arabia, Egypt, Greece, Rome, Burma, China, etc., and Alexander the great, who invaded India about three thousand years ago, was highly impressed with the grandeur of Ayurved. Ayurved surpassed the excellence of the Greek and Roman systems of treatment, as also the Unani and Allopathic systems of later growth. Famous historians have acknowledged this opinion, though there is a short-sighted school decreeing to the Greecian system the position

of being the parent healing system of the world. Of course, to these people the world must be co-extensive with Europe alone.

Susruta refers to the two objects of Ayurved being the maintenance of popular health, and treatment of diseased people. To this end, all sorts of ways and means are clearly stated and two kinds of treatment are mentioned, namely, herbal and surgical.

Since the very ancient times, Ayurved is found complète in all its eight branches, such as ग्रन्थ, शालाष्ट्र, काय, भूतिवदा, कीमारस्त्य, पगदतन्त्व, रसायण and वाजीकरण। The west has only recently devoted attention to the last mentioned two of the above treatments, i.e., Rejuvenation and Aphrodisiacs. It is but a recent theory in Europe and America that it is not impossible to regain youth.

Ayurved is traced back to the Rigveda, the earliest record of human civilization. In all the Vedas, there is to be met with a vast amount of useful information regarding every branch of Ayurveda, which by collection and discussion, may supply materials for a separate complete book.

Sir P. C. Roy, the famous scientist, has shown in his 'History of Hindu Chemistry' the attitude of excellence reached by the that of Ayurved. It was the school of that's who discovered that the combination of Mercury and Sulphur was highly potent and advisable for safe use. This truth is still unknown to the westerners. Even poisonous drugs are skilfully used by the Ayurvedic physicians. All metallic substances are successfully used by them. Since the days of Charaka and Susruta, or even from before that time, thay have been using En, and The Ayurvelle physicians.

The ancient methods of diagnosis comprised observation, palpation, smelling, statement and questioning as in modern days. Susruta goes a step further, and does not even ban the tasting organ (tongue) as an instrument of diagnosis.

The period of Ayurveda's decandence set in after the days of the Rishis and continued to the time of भावभित्र। This was a

period of collections, and fragments of learned books were, here and there, available, which were sought to be systematised. This attempt resulted in legions of mistakes. Then again, the Sanskrit studies declined, the Vaidyas having taken to other vocational occupations due to wants and political revolutions. So, Ayurvedic books were not regarded as precious possessions by their descendants. Thus the decay was completed.

Gradually the physicians came to hate stool, urine, pus, blood, etc. due to false religious vanity, and the result was that atam fell into disuse, Surgery, came to be regarded as the domain of the barbers, and midwifery, the province of women of low extraction.

Dissection had been prohibited by royal edicts in Buddhistic times. What with the predominatig factor of Buddha's tenets and what with constant warfares, the kings and public were indifferent to the revival of dissection. The Muslim conquerers were apathetic. So, the abolition of dissection was complete, and physicians without anatomical knowledge, dominated the field to cause a good deal of the downfall of Ayurved.

Numerous hopitals existed in the country in the Hindu and Buddhist periods. These institutions went out of existence in the subsequent Mohammedan period, and without them great difficulties arose in imparting practical training. It is not possible to acquire all sorts of practical knowledge under the tutelage of one practising physician. These circumstances narrowed the scope of Ayurvedic knowledge.

The Unani system thrived under the state aegis of the Muslim rulers, whose favouritism considerably reduced the practice and treatment of Ayurved. The state-pampered Unani thus came to be adopted by the independent Indian chiefs, too, and till today, northern parts of India show a partiality for Unani:

Thus, due to the above reasons, Ayurved reached the utmost depths of degeneration. Yet, as allopathy was then in its childhood, Ayurveda's excellence was still recognized, and during the past two centuries great changes have happened on both sides.

It must be realised by all wise men of the Ayurvedic world that the necessity of reformation is real and great. It is evident that we have inherited but little or almost nothing of the books of the Ayurvedic authorities, such as Agnivesa, Vela, Jatukarna, Parasara, Harita, Ksharapani, Kharanada, Agasthya, etc., if we except the works of Charaka and Susruta, which, too, are not above all questions. Then the authors of surgical treatises, such as wirders, with, any are reduced to mere names. Many authoritative books, still extant, are not studied well. So, new books have to be written by the learned Kavirajes.

The instruction of Ayurved has swerved from its high ideals embracing theoretical and practical knowledge for a millenium of years. The ancient ideal was residential and free tuition in the house of the Guru, who gave free advice to patients, whose number was therefore legion, and afforded full facilities for training of students, who got an all-round grounding in their medical studies. But a condition set in in the country to bestow only superficial knowledge on the learners, who on completion of a so-called training, got high-sounding certificates from the kind and incompetent teachers. Thus Ayurved is a stranger now on its own soil of origin.

Bhabamisra was responsible for the beginning of Ayurvedic renaissance about three hundred years ago. In his great book written on the basis of collections, we find original touches too. He mentions farginal or syphilis, newly imported into India from the west, and methods of effective treatment with mercurial preparations. Following liberal principles, he introduced many Unani drugs and recorded their properties.

After this, it was only in 1830 that we find again a re-awakening. Pandit Madhusudan performed dissection with his own hands in the newly established Medical College in 1835. The Pandit was a teacher of Ayurved in the Sanskrit College. Though he left behind him no book embodying his experiences, he strucks a note of revival, which produced many great names

in the subsequent period, in which many eminent Kavirajes arranged the teaching of dissection for their sons, whom they made full-baked Kavirajes, some of whom have made extraordinary sacrifices and indefatigable labours to establish Ayurvedic Colleges and Hospitals in Bengal. During the last quarter of a century as many as four big such institutions have been inaugurated in the metropolis of Calcutta.

But Government help has been nil in this period to encourage private enterprise for regeneration of Ayurved. Opposition from the allopathic side has also been great. In other provinces Governments have established Colleges, or otherwise given grants for Ayurved, whereas Ayurved has been neglected by the State in Bengal. State recognition would increase the prestige and prospects of Ayurved. The scheme for a State Faculty has been drawn up. Let us hope it will be materialised to afford rights and facilities to qualified and Ayurvedic practitioners. Without State control it is idle to expect to create good physicians, and know them from bad ones.

To effect this high purpose, personal efforts and sacrifices of a handful of Kavirajes are most inadequate. Let me appeal to one and all to join hands, so that the treasures of Ayurved may not be exported away from its own land of birth.

Errata in our last September Issue :-

- I. 'T. M. Sen' should be 'Y. M. Sen.'
- 2 'Rakshibat' should be 'Kakshibat.'
- 3. 'Parabiodha' should be 'Parabrija.'

(Vide Page 114)

M. K. M.

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DECEMBER, 1936.

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# THE JOURNAL OF AYURVEDA

Vol. XIII.]

December, 1936.

No. 6.

# Our Bereavement

Our beloved Chief, who will ever live in our memory, has quitted the mortal world. The end had long been apprehended. He has laid down his life in the service of the 'Journal'. He was dictating an article for the organ, when a sudden stroke of apoplexy made him speechless some months back. He worthily succeeded our former Editor-in-Chief, Dr. Girindra Nath Mukherjee, B.A., M.D. of international fame, whom he loved and revered as a particular friend and ardent admirer.

Sreejut Mullick was a distinguished Medical Graduate of the Calcutta University. He passed out of the Medical College in 1899, and was Chief Medical Officer to the independent Tippera State, where he made his mark as a Surgeon and Gynæcologist during the period of his association extending over upwards of two decades. After retiring, he studied and practised Ayurved for five years,

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during which he was Professor of Indian Anatomy in the Astanga Ayurved College. Later on, he lent his association to another premier Ayurvedic College of Calcutta, namely, the Vaidya Shastra-Pith, founded by the Late Deshabandhu Das, and piloted and patronized by the late lamented Kaviraj-Shiromoni Shyamadas Bachaspati, as Professor of Anatomy. Kaviraj Yamini Bhusan Roy, M.A., M.B., who was the founder and soul of the Astanga Ayurved Vidyalaya, was struck by the merit of Sjt. Mullick, and summoned the Kavirajes of the metropolis to confer on him the Ayurvedic Title of Vishagaratna.

During the period of his Ayurvedic career, he was particularly struck by the singularity of thought pervading through Homoepathy and Ayurved, and strange to say, he became one of the most eminent Homoepaths of Bengal practising the science on the principles of Ayurvedic Vayu, Pitta, and Kapha. He held that Homeopathy's Psoric, Sychotic and Syphilitic constitutions were identical with Ayurved's trio-the Energy, the Bile, the Phlegm. Great and unmistakable was his and reverence for, and devotion to the Hoary Healing Science of the Orient, as evidenced in his utterances and writings. Rarely would he miss opportunity of attending an Ayurvedic meeting of some importance. His patronage and tributes to Ayurved are too well-known. An Ayurvedic function was incomplete, if he was not an invitee to it. He was carrying on his regret that he had not betaken himself to Ayurved earlier in life, so that he might be a master-mind of it under the tutelage of a proper Guru. In vain had he been begging alms at the doors of other Medical Sciences. His bowl could only be filled with knowledge and satiety by the system of his

own soil. These fine and grand sentiments he expressed on an important occasion as a genuine lover of Ayurved. enamoured of the Rishis of old and their ennobling methods, and according to him, tranquil atmospheres alone, sequestered from the allurements and complications of modern materialistic life were suitable for the cultivation and development of genius in Ayurved, which comprised for its perfection varied departments of abstruse knowledge, such as Metaphysics, Morality, Religion, Mental Science, etc., in addition to its being a highly scientific system, embodying thorough knowledge of human system and constitution, derangements of body and mind, and radical cures. Mr. Mallick was a staunch advocate of unalloyed Ayurved, which was not to be achieved amidst the distractions of the sophisticated modern life.

Genuine and deep was the regard of the illustrious deceased for India's own Science of Healing. One or two instances will offer felicitious proofs of this. Though he destined his son for the homoepathic profession, he harnessed his sole successor to four years' regular and simultaneous training in Ayurved. After retirement from service he got attached to the Medical College to prepare a thesis for the Master's Degree in obstetrics. In course of this activity he was attracted and fascinated by सात्वका-भेद-तन्त्र, and through it, by Ayurveda. Gradually his acquaintance with other branches of the Tantra-Sastra of deep and transcendental wisdom made him swing to the ultimate decision of abandonment of his exertions for the above Allopathic degree. As he developed in this line, the Yoga Philosophy came to take possession of him, and like attracting like, in this high intellectual pursuit he came to be intimately associated with Sir

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DEC.

John Woodroffe. The twain, scholars and collaborators worshipping in the same temple of Muse, greatly benefitted by this connection of cultural comradeship.

We offer our sincerest condolences to Sjt. Pravash Chandra Mullick, the only son of the illustrious deceased, who has been plying his father's profession.

May the departed soul repose in eternal peace in the blissful bosom of the Maker!

M. K. M.

# Original Articles

PRESIDENTIAL ADDRESS

OF

KAVIRAJ M. K. MUKHERJEE, B.A.,

Ayurved-Sastri.



AT THE FOURTH SESSION

OF

THE ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' CONFERENCE

AT
HAMPI
(Southern India).

Revered comrades in the sacred cause of Ayurved,

Let me, first of all, invoke the holy benedictions of the Celestial and Earthly Master-minds of Eternal Ayurved, the early Progenitors of our great Science of Life. May our reverent obeissance to their Eternal Spirit find acceptance at their foot-stools, and may that Eternal Spirit infallibly guide our steps in the momentous deliberations at this critical juncture, of this august assemblage of the honoured hierarchy of Ayurveda's loyal and steadfast hereditary representatives, to whom all those mighty and hallowed figures of transcendental merit and wisdom have ever been the abiding source of divine and unsophisticated inspiration.

Should I not, with my scant qualifications, and a full sense of my own limitations, consider myself thoroughly inadequate for the high requirements of this vast gathering of erudite and eminent Vaidyas, who have, through generations beyond computation, inherited and amassed vast and rich treasures of noble ideals and lofty traditions, to maintain intact the assailed position and prestige whereof they have rallied in all their formidable strength round the banner of their Holy Faith to lead a grim and terrible crusade against the ominous, marshalled forces of Satan, besetting the path of the triumphant march of their glorious science? I am using no mere conventional language of modesty and humility in giving expression to this calculating attitude of the mind. I reflect my true feeling to say that you ought to have chosen a Generalissimo with a wiser head to lead on the valiant, indomitable band of fighters, that you unquestionably are, to the countless series of pitched engagements ahead against the wily infernal forces of masquerading apostacy and iconoclastic reaction. Uneasy has lain my puny head, since you have proposed to place the Crown on it, All at once-from the Log Cabin to the White House. There is the traditional story of the Royal Tusker let loose on deputation to pick out a king, when the throne was without an occupant, and the kingdom was going to wreck and ruin, Whomsoever the Tusker would return with on the back, the populace would hail with acclamation as the Heavenappointed Ruler and Saviour. My fortuitious installation on the exalted Gadi of this historic conference generates this very feeling in my mind. I do not regard this presidential throne,

consummate surprise of which has been sprung upon me, a quiet worker, as the highest honour in your gift, personally and specially bestowed upon me. It is, on the contrary, the proof irrefragable, of your intense regard for, and ingrained love of genuine Ayurved, which has not allowed to escape from your ken, the little insignificant service, my humble self has been rendering to the Ayurvedic world with his limited and circumscribed resources for the past decade and a half. Well might you take my hesitant showing as an annoying and unforgiveable indulgence in a sort of unnecessary prudery. So, let me now approach the onerous trust and responsibility of mighty magnitude, I have been commanded by you all to shoulder, and I proceed to my sacred task fortified with courage and intrepidity, begotten of my unwavering faith in your kind confidence in, and indulgent tolerance of my performance of the appointed function as the high-priest of the sacrament of this all important session of the Conference of the Defenders of the Faith.

Defenders of the Faith, you richly and significantly merit this glorious appellation. For, you are not unbelievers or half-believers in the science of Ayurved. Unquestionable is your alligeance to your holy humanitarian lore, and to vindicate its worth and prestige you are prepared to subordinate your dearest earthly possessions and prospects. Lofty is your idealism far transcending the human limits. You are not mere titular Ayurvedists, practising multipathy and hodgepodge therapy. Nor are yours the costly cumbrous processes of tiring treatment at the sacrifice of deep insight and common sense. You have survived a thousand vicissitudes, and you have never swerved from the piety and rectitude of the infallible ancient seers, who are the makers of our Sastra. You are never swayed by the prudential considerations of the mundane concerns of life, or petty assessments of the important issues of life. You have committed no responsibility in the matter of injecting extraneous dross and alloy into the corpus of the Ayurved of Alpine-white purity, scornfully spurn at cloaks of artificial parapharnalia trading on the simple credulity or blessed ignorance of the non-suspecting and confiding people. You boast of a bare-breasted and boldfronted stand in the brilliant effulgence of your genuine and nonchallengeable transparency, divested of all non-real and deceptive appearances and appendages. Fire perpetually burns in your mouth, as there is the unfailing and perennial supply of the sacred faggot and fuel of Yajna in your worship of Truth, which raised our mighty Rishis of old to an immeasurable altitude of inconceivable and creative perfection, establishing a heavenly kingdom of Truth, Beauty and Bliss on earth. Ayurved is no 'Pathy', and as such, comprises important and vital departments of human knowledge, such as unit, units and rich, etc.

It has, therefore, a permanent value, and thus acquires an additional support in favour of its indisputable claim for eternality. It is emphatically a highly metaphysical and spiritual science, developed beyond estimation by the perfected knowledge of those, possessed of wonderfully cultivated mind and genius, immune from the opacity caused by the blurring and muddling influences of रज: and तम: Spirituality is the predominant note permeating the entire body of this Sastra, and percolating into all the strata covered by its comprehensive circumference. Where is a second-Sastra or Science under the sun to be its equal as an unbounded ocean of knowledge, and in respect of highly moral and spiritual guidance for the earthly journey, culminating in that Hindu Summum Bonum of life, to wit, Beautitude, the final goal of human existence after its disciplining and successful passage through the trio of the other processes of धुमी, अर्थ and काम ? Has any medical science ever viewed and condemned diseases as the results of खुध्रक्षे (Impiety and Sin)? Has any medical science ever promulgated the sternest and austerest law restraining its representatives on pain of sinning and perdition from offering ministrations to specified or proclaimed offenders, largely catalogued as impious and perverted sufferers, to relieve whom is to put premiums on vice corrupting the hygienic atmosphere of society, and imperilling its stability and existence? Let the scourges of society be obliterated, and the unpardonable moral offenders or wrecks pay the full penalty by their unrelieved sufferings, and thus be saved from being thrown into corporeal imprisonment in rebirths or repeated states of existence to receive their due meed of adequate expiation. Thus, Ayurveda

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is no business proposition either. In its higher conception it rather means ecclesiastical service to struggling human soul, immured within the corporeal gaol, afflicted with all the ills of human existence. So, mere bodily cures constitute but the least part of an Ayurvedic physician's high and holy function. The cardinal principle of Ayurveda's idealism prohibits, in no uncertain terms, the preferance of filthy lust for lucre to the real service of ailing human subjects. To cast avaricious looks on the size of the patient's purse, and subordinate or neglect the interests of the invalids, forms, according to Ayurved, a Himalayan blunder of choosing heaps of worthless dust or trashy brass, where the pure glowing gold should be hankered after in the successful service of the treatment and cure. So, Ayurved is the noblest of all noblest pursuits, giving vigour of muscles, mind and morals, upon which are dependent all sources of the all-round fructification of life's objects. That mammoth conference at the foot of the sacred Himalay deputed the intellectual giant Sage Varadwaja to learn the medical lore from the king of Immortals in order to make the fleshy tabernacle of the mortal world safe from diseases, interfering in the religious and spiritual performances of life. By invincible and ideal fidelity to this Ayurvedic culture, the Defenders of the Faith have demonstrated the deeper truth and appositeness, that attaches to the nomenclature 'Hereditary Ayurvedic Pranacharyyas', which really means 'Sons of Immortality.'

Sons of Immortality, Yours is the real heritage of Ayurved, which is the most glorious heirloom of the earliest civilization of the world, of which the continent of our beloved Hindusthan has boasted from dim antiquity. During the great abyssmal downfall, Indian culture and its achievements suffered, after having attained the meredian glory of finality and perfection, in consequence of the fluctuations of the country's fortunes, the nation sank into a limbo of oblivion of all, that it possessed in goodness and greatness. It is but recent history that the country has recovered from that dangerous torpor of self-forgetfulness, the age-long slumber of that Sleepy Hollow. With the national re-awakening an ardent desire has taken possession of all to regain their soul, and everything Indian is again being ferretted out and salvaged from

under the debris of the forgotton and glorious past to command the confidence, awe and reverence of the nationals. It is not so essential for us Ayurvedists to gauge and test the depth and genuineness of the psychology of the people in general in this respect. But we can ill-afford to refrain from viewing in the proper perspective a section, that has sprouted forth and grown in bulk within the pale of our Ayurvedic community,-a section of expert opportunists to stretch out the sails to capture the imagination of people, making capital of the favourable wind and tide in the country. They, too, claim the rich heritage of Ayurved with glib protestations of great and unflinching allegiance to the forefathers of the Hoary Healing Science of the Orient. in the generality of cases they are rather hypocritical Jesuits than otherwise, and their claim of heredity and learned patrimony is of doubtful accuracy, when they are found to forswear the true ideals and traditions of glorious Ayurved. Yours is not the titlesuit engineered by resurgent reminiscences of the past. Yours is not the business of hunting chances and fortunes. But you have, through countless ages of blank despair, progressed with the unsullied standard of beloved Ayurved, held sky high, displaying uncommon fortitude and stamina without an inch of deviation from the direction of the load-star of life even in the most trying environs of prevailing scepticism, callous disdain, and appalling hardships. So, you are the true inheritors of Ayurved, established before the bar of world opinion, and in the most real and suggestive acceptation of the description may you be called 'Hereditary Ayurvedic Doctors', which fine expression manifestly connotes the meaning—'Master Saviours of Life'.

Master Saviours of Life, you have automatically accepted the perfect principle of attaching the greatest sanctity to every form of life through your practical instincts, derived from the accumulated and inherited experiences of your wise and well-skilled forefathers, from whom you claim your legitimate descent, and who were not the healers of all the ailments of the human kind alone, but diverted a fair share of their pious attention and superfine genius to the discovery of efficacious and adequate treatment for the animal kingdom and the apparently insensate nature, in which the ancient savants and seers had discovered life

and tongue. Heredity is the deep-seated basic factor with far-reaching influences on development of the character and complexion of life. In importance, it evidently eclipses its fellow factors of the twain of Environments and Training. If, in heredity, Learning is lacked in cases, the Art is not absolutely lost. Learning means the mere Science, and the load of gleaned materials. It is like an atrophied limb without the skill and capacity of application, which the Art represents, and by which the Art culminates in true and perfect knowledge. Among the Hereditary School of Ayurved have flourished eminent representatives of the Science, whose reputation and fame for unquestionable scholarships and unique success in the art of scientific treatment, have transcended the limits of space and time, and who have left indelible 'foot prints on the sands of time' by founding distinct schools of physicians, to whom has been transmitted the light of their extra-ordinary genius, and bequeathed comprehensive knowledge and wide experience. The world is poorer today for legions of the same school, who blossomed unseen and unappreciated in obscurity, and departed to that land 'from whose bourne no mortal returns', 'unknelled, unhonoured and unsung'. The general stuff, of which the Hereditary School of Physicians are made, is indeed commendable. The ancient method of training imparted by the father-like Gurus to their residential disciples, who observed Brahmacharyya throughout their scholastic career, was an ideal one, and left nothing to be desired. The finished products of these Gurus were versed in the complete Ayurveda with its eight divisions. Even in later days of Ayurveda's misfortunes, the Hereditary School has maintained the system of instructing students whom they provided with food and shelter, and looked upon as the natural members of the family. With a good knowledge of Sanskrit (in which the Sastra is written) which is derived from a protracted study of grammar and literature, and with workable acquaintance with the Tarka-Sastra and Sankhya Darsana, which are largely required to dive deep into the abstruse Ayurveda Sastra tersely written, and based upon philosophical conceptions, the Hereditary School produces good learned physicians under instruction of vastly erudite and widely experienced Ayurvedic teachers. 'गुत् श्रुषया विद्या', 'त' विद्वि प्रणिपातेन, परिप्रसेन सेवया, अज्ञासदधानच संग्रयात्मा विनस्यति -These are principles, thoroughly observed in the training of

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the physicians of the Hereditary School, and these are principles of deep wisdom and supreme utility. Under the direct touch of the Gurus they get their योग्या or practical training regarding diagnosis, pharmaceutical works, and acquaintance with herbs and drugs. They also imbibe the best moral ideals and traditions. which constitue the real foundations of an Ayurvedist's success in life. A Guru is a university, and its alumni are his best propagandists, Students under instruction devote a good length of time to complete their theoretical and practical training, during which, along with good grounding in the Sastra, they also acquire the special excellences of the School represented by the teacher, which is of great importance, Ayurved, as it exists and is practised to-day, being mostly an unwritten science. If there are instances of incompetent Gurus, who would manufacture the man-killing agents of ill-baked student products, and if even this much of the ancient system of training, described above, is not retained, the position must be admitted as something rotten in the state of Denmark, crying for rectification and overhauling to set the house in order. But the modern products of Ayurvedic physicians turned out by the up to-date laboratories of the present-day training institutions are ill-baked in all the aforesaid aspects of paramount importance. If Ayurved fails to-day in the hands of the Hereditary School, it is because of the glamours and tumults of the misguided going world proving to demonstration the muchmaligned remark of Rudyard Kipling-"East is East, West is West, and never the twain shall meet". If Ayurved fails in the hands of the modernists among the race of Ayurvedists to uphold the traditions of its glory, it is ascribable to the wrong-sighted ways afflicting them, and the arrogant infallibility complex, with which they are foolishly eaten up. Whatever may be averred against you in jealous grudge or ignorant pride, you have demonstrated to the hilt the age-long pithy direction of the Sastra स चैव सिषजां येष्ठो रोगेस्यो यः प्रसोचयेत्। Professor Sir John Burden Saunderson wisely says. "In judging of the value of a therapeutic method, the one and only criterion is success." Your brilliant record of the percentages of success in all sorts of ailments that flesh and mind are heir to, far surpasses any drummed and boomed accounts from other sources.

Registration as a criterion of distinction from unqualified

practitioners is reasonably urged. It is a matter for delicate handling and deep reflection. Situated as Ayurved is today, even quacks are found to be rich repositories of effective and specialized knowledge in particular matters. The Baroda State has displayed high statesmanship in the legislative dispensation of its Medical Act, simply requiring the registration of healers of all denominations, and avoiding the sources of their training. The edict of infinite wisdom of the Cochin Government dropping the proposal of medical registration in the State will refreshingly bear quotation in this connection—"In a country like Cochin, where on a comparative estimate, 75 p. c. of the population resort to Ayurvedic and other indigenous systems of treatment, it would hardly be advisable to prohibit unregistered man from practising"—States the Govt. order on the subject.

Hereditary Ayurvedic Doctors, who are the veterans of innumerable trials and tribulations, you are very amusingly stigmatised as orthodox. Orthodoxy is a universal brand, when it means 'being a stickler for ideologies and principles' Those. who are vaunted claimants of superiority for progressiveness and license, wears the self-same badge. Orthodoxy is rather a sterling virtue, when it breeds in the mind strong nationality, judicious preservatism, and high regard for principles and ideas. Without realising their position due to insolent and purblind observation, they unconsciously contradict and convict themselves. If othodoxy means irrational and hide-bound regressiveness, coupled with loss of the deeper powers of true perception, it degenerates into a veritable curse, which has betided and confounded those who are zealously intolerant of your blessed existence, foundation whereof is laid broad and deep on the adamantine bed of purity and truth. By your ungrudging sacrifices and sufferings, by your steadfast loyalty and allegiance to the Majesty of your Sastra, by your character and attainments, by your calibre and achievements,-you are radiating an overpowering halo of India's culture. and civilization, of whose being Ayurved is an integral and outstanding part. So, you are torch-bearers through eternity, of the most noble science ever revealed to human knowledge, and through it, living witnesses to the true soul of India.

Torch-bearers of Ayurved through eternal times, you have no half-son-like attitude to Ayurved, which you have nursed and protected in the days of dire distress, and in whose steady comforting bosom you have reliantly and safely nestled in your own pains, and successfully sought shelter in your sacred ministrations to ailing aud suffering humanity. You have triumphed over mutations of times, which have wrought no change in your filial piety. Your formula is solely Ayurvedic. You know no other Mantra, You know no second or third love, Flirtation is unforensic to your nature. Unlike the School you represent, your anglicised confreres of the Ayurvedic Faternity connot take the oath of allegiance to the science of their so-called adaption. The hybrid caste cannot forget their first-hand love of allopathy or westernism. Few and far between is the instance of one, drunk deep in the Napier's springs of the west, being at the same time characterised by a dispassionate attitude and free love for Ayurved. Your mighty Olympic Torch reveals the hermaphrodites in Ayurveda in true colours. Their aversion to you is born of their dread of the flood-lights, you so powerfully and incessantly reflect. They are trying to raise a knowledge and race of bastardy-brand, subversive of the true individuality of Ayurved.

Monsters of ingratitude they must be, who ignore and forget the irrepayable debt of deep gratitude to your School. Have you not in the long long days of steady decadence of Ayurved, when due to successive foreign invasions and political topsy-turvydom in the country, Sanskritic Ayurvedic culture were at a discount, and threatened with annihilation, inextricably hugged whatever of Ayurved survived the cruel and internecine onslaughts of vandalism and sacrilege, to your affectionate bosom? Is it not as a result of this protection, which bred the spirit of befriending conservatism, in the atmosphere of turmoil and impotence that the present-day glimpses of ecstacy and awe have been made possible into the store-house of the marvellous glories of Ayurved? Some eight centuries back we come across many learned and famous commentaries, which disclose to our infinite wonder and regret that 70 to 80 Samhitas on Ayurveda's various departments, which had largely been laid under contribution for quotations in support of suitable interpretations, or critical comments, have been wiped out of existence in subsequent times, only extremely rare vestiges of them being accidentally met with now-a-days. Inspite of the fiercest efforts the Orthodox or Hereditary School made, it could not save from obliteration all valuable books on Ayurveda current in those days. Is orthodoxy reprehensible y Your friends, depicted above, have never loved, served and strained like you and in your channels. They, therefore, fail to appreciate how the heriditary community, who forms the bulk of the Ayurvedists throughout the length and breadth of the vast continent-like India, has been a bulwark against the forces of destruction. You have been the very stronghold of Ayurveda's special ideals, and the custodians of the splendid gospel of her messages to the succeeding generations of the Indian people, and the true exponents of real Ayurved to the cultured people of the wide outside world. You alone are competent to deliver the goods of Ayurved, and all others, mere spurious and sorry imitations. Yours is, therefore, a consuming attachment, and inveterate instinctive veneration for Ayurved, which has to be comprehended with a wider outlook and deeper insight. For generations together you have preserved and nursed a treasure, the preciousness of which is not so palpable to the time-serving upstarts or votaries of Mammonism, who are never over-scrupulous in regard to earthly conveniences, and by whom Ayurved has never been prized as a cherished possession, and who are always on the look out for opportunities to be mere pensioners upon the reputation and fame of the ancestors of Ayurved. Keep your searching fire-brand ever ablaze to discover the inimical propensity in ragard to Ayurved, expose its receptacles in the popular eyes, and chasten all sources of evil. Your Torch has been blazing even from long before the period of Ayurveda's decline set in. You date as far back as the period of original research and sage authors, i.e., the palmy days of Ayurveda's glorious achievements. The beacon-light relayed by your glorious Hierarchy through ages and generations is still as resplendent as before, and flooding the entire jurisdiction of the 'Science of Life' with unbedimmed brilliance. But your most trying time has been in the period of decline, the commencement of which date some 1,500 years back. You have still a glorious part to play, and you are already filling the role. Though the Greeks, Scythians and Muhammedans are no more bogies to us, we are confronted with another sort of a more dangerous invasion of an insidious character. It is the cultural domination of the west, that has followed and spread on the route of loss of liberty, as the inevitable concommitant of foreign rule. This fatal cultural onslaught you have to resist like veritable ramparts as the standard-bearers of India's magnificient culture and civilization, which includes Ayurveda with its special features.

With the history and traditions of this ancient medical science vividly before it, the Hereditary School finds no reason to grope They trace the genesis of their great science from the for light. Vedas, admittedly the earlist chronicles of mankind. In the form of seeds the mighty umbrageous tree of Ayurved is in evidence in all the Vedas. The name Ayurved was a later coinage, when the science was given a regular and distinct form in the shape of Upaveda for systematic and detailed instruction. Researches had begun even in those dim days of indeterminable antiquity in Anatomical Dissection, Physiological knowledge, Aetiology, Symptomatology, Materia Medica and Therapeutics, etc. There is mention of skilful treatment of Ayurvedic surgery in the Rikveda. 'सद्यो जङ्गामायसीं विश्पनाये धने हिते सत्तवे प्रत्यधत्तम्!'— Vispala, who had lost one leg, in the battle-field, was provided with an iron-made substitute, designed by the Aswina Twins, and wherewith the person gained easy powers of locomotion. The selfsame Celestial Physicians, the Twin-Gods of the Aswini Kumaras, used plastic surgery in joining the severed head of Yajna Purusha to the trunk of the body, and wrested a sort of aristocratic privilege from the Gods as recompense. In medical cases, too, they showed great merit. They cured the blindness of Rijasva and Parabrija, the leprosy of Ghosa, cataract of Kanva and Kakshibat. They effected the delivery of Bamadev from

The Atharva Veda mentions a few names—names of prominent Ayurvedic midwives, such as Susha, Vishkala, Sinivala, Gangu, Kulu, Saraswati, Anumati, Savitri, etc. They conjure up a pleasurable history of technical skill and expert service, which

secured them the honour of Vedic fame. The plastic surgery spoken of above, may one day be attained by the west, and the world may be taken by surprise. The Tahman of the Atharvan resembles modern devastating Malaria in factors of causation, signs and symptoms, complications and types. The Sages had thoroughly studied the disease in all its aspects, to know which in entirity has taken the present-day authorities a large number of later years, as evidenced by studying Manson, Castellani, Chalmers and other authorities on Tropical Medicine. They have become famous only by rediscovering the Vedic knowledge. The age of the Vedas has been acknowledged to be eight thousand years even according to the calculus of the eminent and laborious western savants, who have no data to make a farther excursion into the Cimmerian obscurity of the past. So, we call the Veda's non-man-made or revealed sastras, which are eternal. Thus Ayurveda which is woven into the body of the entire Vedic literature is necessarily eternal. In the Devarsa Yuga, we find wonderful development of the Indian medical science. The Ayurveda Sastra of Brahma's revelation and Prajapati's communication has not, however, descended to us in exact form. But through Charaka and Susruta, the two great ancient authorities, we are given an unrivalled legacy of medical knowledge and practice, complete and comprehensive in its inimitable eight divisions, comprising all specialized branches of medical knowledge and researches of the modern day in the occidental continents. Nay, of these comprehensive and old eight divisions Vajeekarana and Rasayana (Rejuvenation and Invigoration) are but the subjects of recent research in the west. Susruta insisted on direct knowledge of construction of the human system by dissection, thousands of years ago. "Dissection of the human subject was in the 1st century of the Middle Ages opposed by religious and political ordinances, and also by social prejudices"-so says Dr. Puschmann in his History of Medical Susruta's dissection was siting to a degree, and Education. discovered समास्यान's of the body (vital parts) numbering one hundred and eight. Susruta gives clear directions for the caesarian section in the eight chapter of Nidan-sthana. Even in the eighteenth century the operation of Rhinoplasty was borrowed from India by European surgery. Even Lithotomy and Laparotomy were not unknown to the Hindus. It may also be remembered

that both Susruta and Charaka embodied in their authoritative books the theory of blood circulation including foetal circulation long long before Sir William Harvey, who propounded the important theory only in the eighteenth century in England. where he was rewarded with extreme ridicule and social ostracism for his valuable discovery. In Ayurved Panchakarma, especially the enemeta of Charaka form half the treatment of general diseases, and are conceived and designed in endless varieties, and as principal modes of treatment, unknown to the west. That Ayurveda is the parent medical science of the world, and thrived in full exuberance, when Europe was groping for light in her cradle in Greece, is well-known to you all. It is an encyclopaedic repository of all fundamental and vital principles of the medical sciences of the world, besides its own extra-ordinary features. Hence, its eternal appeal. Indian medical knowledge had developed to its acme of perfection, even when some of the civilized and advanced nations of the world of today were in their infancy and primeval state hunting wild denizens of the forest for food, and living on their raw meat, and in the hollow of the tree. Greece, Rome, Egypt, China, Arabia and all other enlightened countries borrowed their medical knowledge from India. The Greek borrowed the Tridosha Theory of the Hindus, which is as old as the Vedas, and founded their amusing Humoural Theory on its basis. Alexander the Great, while on the shores of India on his conquering expedition, found his army healers unequal to the treatment of snake-bites in his camp, and required to requisition expert services of the native toxicologist or Visa-Vaidy as. In Hindu and Buddhistic India well-planned Hospitals and infirmaries existed for the diseased and the poor,

(To be continued.)

#### A STUDY OF RELIGION

BY

#### DURGA RANJAN MUKHERJI, M.B.

Calcutta.

(Continued from our previous issue.)

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#### (4) Moral stamina.

Moral stamina or complete psychological freedom, is the effect of the absorption of the brain to unadulterated equanemous thought, guided by the principles of self-resignation and renunciation. It leads to a peaceful state of the mind.

#### (5) Static Condition.

A static condition or equilibrium of the mind, is the effect of the fixation of the brain to, no idea, object or thought.

It is practically a maintenance of the brain in a conscious but vacant state, unimaginable to the scientist of the present day. Really speaking, static condition denotes, absolute concentration. minus the point of fixation and the state is known as the Samadhi state. Samadhi state is anologous to but totally different from the effect of general anæsthesia on the brain. In anæsthesia, the brain, is rendered physiologically inactive so far its voluntary motor and sensory functions are conscerned, irrespective of its psychic function. It is a matter of doubt if psychic stability is attended to under anæsthesia; as by the inhalation of chloroform or Ether. Temporary static condition resembles the condition apparent in a case of the concussion of the brain, following immediately after the injury. The pulse respiratory condition of a person, in a static condition, is slow, weak and shallow. True Samadhi state can be reached by the practice of Yoga alone, when evidence of life in the body may be absent, as in the case of

Haridas, Sadhu, However a very slow and mild physiological activity of the body cells go on in the body, as otherwise it becomes difficult to explain, the phenomenon of resuscitation. Sometimes however application of an external stimuli may be called for to restore, the appreciable physiological activities of the body. It is much like the starting of a new life of a being following delivery or the phenomenon of parturition. The possibility of such an occurence has been an authenticated fact, and it is much like the herbination of a reptile, by the process or "Khechari Mudra". A study of the book on Haridas Sadhu, stands as a proof of the same. Sankracharyya, the renowned Sanskrit scholar and a philosopher of whom there is a reference in the history, is said to have left off his own body, that is took up Samadhi, and transfered his soul to enter into the dead body of a king (whose soul just left off the mortal frame). He thus as an animated king learnt the science of sexology, a knowledge that was deficient in him. This power of the transference of the soul can be achieved to by the yogic process. It is similar to transmigration of soul without a rebirth. The psychological life is not subservient to the body, although undoubtedly the converse is true.

## (6) Will-Force and ods to contramiem a ylliotioning at the

The moral stamina with its offshoot the static mind, inconceiveably enhances the psychophysical power of endurance which is called the willforce. By the acquisition of this power, of endurance, man can ignore the ills of life, that flesh is heir to. He carries on a pure psychic life although his soul remains encased in the mortal frame, I mean the material body. The development of this power is the sole aim of Hindu Religion as will be shown later on. Founders of every religion, exhibited this power, Lord Christ life is a typical example of this power, and he fully manifested during his crucification. The exhibition of this power proves the identity of Divinity in mankind. Therefore such an individual is God Himself, as such, he has not got to wait till the date of judgement for his resurrection after death. As such Hinduism states when an individual reaches

such a state, he is God himself; So Ham, or Aham Sah. This will-force is the effect of one's knowledge of Truth. Christianity teaches the attainment of truth by faith. Again some religion teaches the attainment of truth by the observance of the religious practices. Hindu religion never fails to ignore the need of such practices, as temperament of individuals varies. It never denies the possibilities of the achievement of truth by such a process or processes in the light that something is better than nothing. It embraces in its scope the basic forms of worship, as worship of the Sun, water, tree and the snake, which however are not completely unscientific and without any significance. However, more often, these are conventional and have degraded into foolish superstition. There is an idea of the committance of sin by the taking of animal food, in any form and whatever. Exclusive vegetable diet has been recommended by the orthodox schools. having life and sensitivity as well, complete Ahimsa, or love for the living cannot be practised that way. This dogmatic orthodoxy sets up a disorder of metabolism manifesting as diseases like diabetes. A deeper study of the vast Hindu Sastra will convince that there is a wide range in the liberality of dietetics based on the most scientific hygienic principle suited to the needs of individuals according to their sex, age, occupation, station in life and particularly the climate and season. This religion primarily aims at self-culture, whose nature, form and practices vary with individual needs. It declares that salvation is only attainable with one's knowledge, appreciation and realization of truth. This hankering for truth leads to a conception of God, and self, which alone enables one to establish a relationship with man on earth and in Heaven. This knowledge is the outcome of an unbiased thought with a serene mind and is attainable by the process of Raj Yoga alone. Raj yogic practices enable one completely to briddle sensory aspects of man. Sastra definitely states that there is no salvation, without a knowledge of truth. This superiority of Hindu Philosophy is for the fact that it consciousness of self.

Truth.

In religion truth signifies God. It also signifies soul. It similarly signifies the path to Heaven, and a few such things and

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accords with the teaching of christianity and other religions. It means anything that is not false. Its real meaning is reality, which signifies everlasting and therefore everexisting and consequently imperishable. When we try to go deep into the subject, we find that soul is truth, as such God is truth, and therefore knowledge of God is truth, and therefore also the path to know Him is also truth, that is, religion is truth. Hence anything which has an end to it, or is perishable is anything like false.

Dust thou art, unto dust returneth,

Was not spoken of the Soul,

—Longfellow.

"Sincce moistened by Thy breath."

Anything which has an end of it is transient and as such should not awaken much charm, however attractive or pleasuregiving it be. So also however painful something be, it is endurable, as it will never be everlasting. The effect is a consciousness of the philosophy of life. A pain or pleasure ultimately ceases to exist in the end, although such cessation may mean a concommittant cessation along with the extinction of the life of individual, who experiences the sensation of pleasure or pain. Life ceases to exist. What is the pilosophy of life? Whence does the idea of soul awaken? Is the idea of God a speculation, as also that of the soul? Be it what one cares to think. If one is curious, but unable to find a solution to the problem, he can read the original Sastras, as it is beyond the scope of this paper to deal with such things in a conclusive manner. To me it appears that no rational mind can exclude such a thought, as it is important curiosity in our life. Answer to such a question can be had by a thoughtful study of the deeper aspect of religion. According to the plain teaching of Sri Sri Ramkrishna Paramhansa, the realization of things like God and Soul is not possible, unless one has reached a psychological plain whence God and soul can be perceived. A man seeking God and soul must proceed in the

path, which has been traced to, and treated by a person who has traversed to a very high psychological aspect of the problem too. However, it casts a reflection on the need of faith for a beginner, as one has got to pronounce and read the alphabets in a language. However, religion drifts the mind to thought—the foundation of psychology and Philosophy of our life.

#### Philosophy.

Man can never completely ignore the bright, yet dark outlook of life. Life will cease to exist early or late. The unpleasant sensation of pain stimulates a desire for the pleasing sensation of pleasure—which is appreciated by contrast. Removal of an unpleasing sensation is also a comfort, and may amount to pleasure, if the painful sensation was something unbearable and inconsistent. Miseries of life have no end. Life is uncertain. Safety there is none. Where can there be hope, courage and confidence? Therefore we are no less weak and dependent on chance as the tiny ant. Where is our ability to be certain of the fulfilment of our mission in life, if we resolve to the discharge of any? Death due to accident inspite of adequate precautions, or under unavoidable circumstances is not rare. If death rate due to ravages by wild animal has decreased, accident by mechanical injury has increased. If death rate from hand to hand savage fight has decreased, death by execution under lawful government has increased. If there has been improvement in the sanitation, there has been increased death rate by the attack of epidemic due to civilization. Healthy people in the best of health and hygiene fall a victim to grim death, inspite of timely and adequate attention of the most eminent medical men. Modern powers with their scientific war equipments fail to consider themselves safe. The cling to international peace council indicates the need of safety in social life, and really individual safety for self and the helpless progeny rests on culture of the society. Hindu joint family system is a highly scientific social custom for the safeguard of the future of the nation. Poet Gray in his Poem, 'Odes to Eton College', wrote, "Ah! Tell them, they are men". What he writes in his Elegy is the starting point of philosophy. The setting up of the international Council of Peace has been the after effect of the world war. Britain still respects the Ecclesiastical

hend, Italy has with fervent ardour and keenness remedied the cultural defects of the Ethiopians. Hindu sages were fully conscious of the world. It was the thought of the miseries of life that made Buddha a mendicant. He failed to get any consolation as a Prince, with his beloved wife and son. This is the pessimistic view of life. It created a path for leading life as a mendicant merely. However, religion should not induce one to resign "Like a dumb driven cattle." Insanity is a diseased condition of the brain; religion should make a man sane instead of an insane. The definition of insanity being "Failure to live according to the dictates of the society to which he belongs", sometimes religious people have been declared insane. Mental stability may manifest itself as a stern determination, until the object of worship is being attended to, it is being regorously adhered to, with perseverence. Is not a stern determination an essentially needed feature? What were the qualities which made Napolean, Faraday, Addison, Milton and Pasteur famous? Crucification, the Lord suffered, Christianity persists. Chaitanya, Buddha, and the Prophet met with the severest persecution. There are essential points of difference between an insane and a virtuous people. Hindu religion as embodied in Gita has embraced in its scope politics too and thus it helps the attainment of courage-"Be not a dumb driven cattle but a hero in the strife". The adoption of an entirely different aspect of life, as "eat, drink and be merry" always tends to upset the normal activities of the body and mind. It has been universally found to have a miserable consequence. A mean between the two extremes is sociology. It is on basis of this principle that Garhastha Dharma of the Hindus have been formulated. As it tends to train up into moderation, it leaves room and scope for ascend into politics or descend into pure religion, which are frequently called for in life. The four stages in life were formulated on this principle for maximum attainment in the various needed aspects in life. It is to be remembered that total pessimistic view of life is inconsistent with the material existence of the body. Christianity is founded mainly on basis of sociology. Hinduism is based on a principle of wider range. The opinion of different authorities in Hindu religion widely varies, although the ultimate aim is common; all aiming at maximum spiritual and material attainment of the body, in proportion to the needs of the individual. The heathens as the

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Hindus are, according to the enlightened missionaries Kafers, as they are according to their former everstrong ruler. It is interesting to mention that Hindu religion advocates one God and only one. The idolatory has a significance and serves as a part of the psychic culture. Careful analysis will reveal that there persists idolatory in every religion, as respect for mosque and cross amounts to the same, if not in name. As existence of vile servitude is antagonistic to spiritual progress on earth, the catholic church, with its religious fervent, abolished slavery, though detrimental to the interest of the noblesmen. The noble achievement of the Church signifies victory of the Lord on earth. Owing to the existence of animality and rationality and due to cyclic preponderance of one over the other in individuals and in the majority, there will be a constant variation between peace and disturbance. The betrayal of Christs' disciple signifies apparent success of vice over virtue. Kuru Pandava fight indicates need of politics with religion, as it is necessary for every individual unless one is an incarnation of God. A balanced progress, in the spiritual and material aspect, though practically unmaintainable, has been the effort of Hindu religion. Neglect to take care of the body is a sin. Illness is also considered to be the effect of sin.

#### Concept of Soul.

Whatever may be the conception of philosophers and perception of the religious teachers, every attempt by them, to convey a graphic idea of the soul to the mass, has met with a failure, for it is beyond our material perception. The mass as a rule believes the existence of the soul in the body. Such conception of the soul is a convention and is due to the effect of religious teaching, accepted with faith. Certain conception about the soul seems to be universal, as soul is a part of God. It is not a material object, but something like spirit. It has therefore no shape or form. It is indestructible. It comes into the body of the newly formed being and disappears from the body when the signs of life is extinguished. It attributes qualities due to the activities while it remains incorporated in the body. It is not capable of multiplication, as the living cells. It does not discend into the offs-

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pring. However according to the conventional teachings there exists much speculation about soul as to its state prior to incorporation into a body, or after liberation from the body by death. Want of rationality in animals who move by unrestrained instinct, according to some teaching, possesseth no soul. Others who acknowledge the presence of soul in animals deny their souls getting attributed to qualities. Human soul awaits eternal judgment after death, and the theory of the trasmigration of the soul is peculiar to Hindu religion only, Theory of the transmigration, of soul has beneficial effect on mankind, tends to develop a sense of universal brotherhood. It tends to direct individuals to move in the path of righteousness. awakens bias for psychic culture, by which one is supposed to visualise a picture of his past life. Buddha is said to have had a recollection of his past life., as one recollects his past in this life. The theory of the transmigration of the soul ultimately promises a total and complete union of the soul with God. The theory prevents a hopeless despondence over the past misdeed in the agonising state of a penitant and encourages the courage of taking up immediately good work. It gives bold hope in the life to come, provided the work is just started with sincerity. The only point adverse to the theory is that it is unjust to punish an individual when there is no consciousness in his part of the past. However psychologically, it is better that ordinary individuals should not have a remembrance of the past life. The revival of the memory of the past is not always an advantage everybody. He may feel penitent or elated over ponderance of the past. However though transmigration of the soul is the generally accepted view of the Hindus, emphatically supported by the modern religious teachers Sankaracharyya, Buddha, Chaitanya, Ramkrishna, Bhaskerananda and Tailanga Swami, some of the religious teachers, I mean the Rishis of the good old age, have never hesitated to declare that soul is not attributable to qualities in any case whatsoever. It comes into the body diret from God and unites with Him, when it departs from the body. They have thus advocated indirectly that there should be no worry about the future of the soul.

(To be continued)

#### SCIENCE OF MEDICINE

By

#### DR. D. LLOYD W. ABEYARATNE, M.D. (AYURVED)

Balangoda Ceylon.

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#### (Continued form our October issue.)

Krimis (the microbes) in the feces originate in the same way as those in the lymphatics. Their habitat is the intestine. If some of them (Krimi) travel towards the stomach, then in the breath and in the vomiting there is bad odor.

They are minute, globular (micrococci), white complexioned, long (rod-like bacteria as that of the anthrax), and like the lamb hair (leptothrix). Charaka III of 9<sup>5</sup>6.

Dental Caries: In this disease the Krimis (microbes) originating from coroupt blood, blacken, perforate and loosen the teeth', Susruta II, 16,2757.

The disease-producing germs are introduced into the system either through the air as tuberculosis, food and drink as in Cholera, through soil as in tetanus, personal contact as in Gonorrhoea, or through an intermediatory as in malaria (anopheles). As long as the microbes remain in vegetative state, they simply live as parasites, but sparing the host and doing the least harm to the economy, as they take only the minimum food for their maintenance.

It is only when the organism is devitalized due to over-work, fatigue, malnutrition, or undernutrition that they become virulent and by their toxic secretion cause functional disturbances and reactions.

Flies doposit krimi in the ulcer and when the ulcer is eaten up by those krimi, edema is produced. Susruta IV, 1. 1.03.58.

Chemical (Bisa) agents are many, but they can be divided into two classes as endogenous and exogenous. The endogenous toxins

are those that are produced autogenously in the cells, as metabolic wastes or engendered by the Krimis that live on the body as parasites.

The exogenous toxins may be introduced with rotten, poisonous, indigestive or disharmonious combination of food and drink, bites of venomous snakes and insects, occupation in lead, copper, corrosive chemicals, Sulphur, Arsenic, quick-silver mines or ovens, especially of coke coals where in addition Carbon monoxide may be absorbed.

Toxins are of two kinds: Stable (vegetable and metallic) and mobile (of animal origin).

Stable toxins are divided into ten classes and the mobile toxins into sixteen classes. Root, leaf, fruit, flower, skin, exudation, juice, extract, Dhatu (chemical principle or metal) and bulb are the sources of Sthavara (stable) poisons. Susruta V, 2.2—3<sup>59</sup>.

Retention of feces and urine (through absorption of their poisonous contents), day sleep, keeping vigil at night, drinking of liquor, exposure to cold and wind, sexual excess, exposure to foul odour, dust, smoke, wind and the sun, indigestion of (excessive quantity of) food that are hard to digest, acid or vegetables (Saka, leaves of plants), drinking of very cold water, receiving a wound in the head, acidity due to indigestion, weeping, retention of tears, cloudy weather, extreme depression, some misfortune to the country and untimely season derange the nerve, venous and lymphatic systems and vitiate the blood and the brain and thus cause head-ache with varied symptoms. Charaka, 1, 17, 40°°.

"Foods that are turned into poison by (disharmonious) combina-

Do not eat meat or fish with the grains of sprouting rice, fat, honey, milk, molasses or with bean (masa-phaseolus radiatus).

Do not take clarified butter, if it has been kept more than ten days in a brass vessel". Susruta 1-20, I2-13\*1.

Poison is not the only toxin; impurified copper (that has not been incinerated and calcinated) is a terrible poison'. Rasendra-

"Impurified sulphur produces fever, eczema, delirium and bilious disorders."

Purified mercury is like real ambrosia, but faulty (i.e. incompletely purified or impurified), is harmful like venom. Rasendra Sara Samgraha 1-764. Poisoning might also take place from the ingestion of some fish eggs at the breeding season, some fish and molluses which live on putrefied matter, from the cooking earthen vessels that are varnished with substances containing lead, arsenic or vermillion, foods that are coloured and flavoured with aniline products or preserved with an excessive dose of salicylic acid.

All the snakes are not poisonous however, for though they are provided with a venom gland, some of them do not possess an excretory duct; so that the venom cannot be poured out.

But all poisions do not act immediately on the organism. Some poisions, especially the metallic ones as Arsenic, mercury, lead, sulphur, have cumulative effect. Though they may be taken in small doses, they may be accumulated in the liver and the osseous system and after months or even years they might express in violent reaction of their cumulated effect.

But in other poisons as that of morphine, alcohol and tobacco, the harmful reaction ceases more or less after a while when the organism acquires the habit of neutralising the noxious substances of those poisonings.

Tobacco not only harms the organism by the partial absorption of nicotine but also by the inhalation of carbonic acid, carbonic oxide, sulphuretted hydrogen, hydrocyanic acid and pyridic bases, which the tobacco-smoking produces.

According to Charaka (III 6. 4.), the diseases are innumerable, but Susruta (VI 66-6) calculates them as eleven hundred.

#### Review.

The Annual Reports of the Madras Ayurvedic College Graduates' Association for the year 1934, and 1935-'36-The annual subscription for membership of the Association is Rs. 2. The Association Office is at Tsundur (Tenali, Guntur Dist.). This is an Association composed of the Ayurvedic Graduates of the College defunct, which was the creation of late Pandit D. Gopalacharyulu, whose undying name is known to all for his great pioneering services in the Ayurvedic field. The Association is putting up a ceaseless and valiant fight against the discriminating and invidious regulations of the Madras Board of Indian Medicine in the matter of registration, which has created a bone of contention and a disintegrating factor in the ranks of the Ayurvedists. A study of these reports is recommended to other provinces, also, as a good deal of false propaganda is being unscrupulously carried on in the name of so-called state recognition of Ayurved through registration introduced by the above Board of Indian Medicine. The reader will get full benefit from its perusal, the reports containing graphic delineatioan of the position of Ayurved in Madras in connection with the much-advertised Governmental recognition. The Resolutions of the Madras College Graduates' Conference will be published in a near issue of the Journal of Ayurved.

## 'VAIDYA PRADIPIKA' IN TELUGU AND ENGLISH.

The most leading and widely circulated Ayurvedic Journal, edited by Ayurvedacharyya Prof:—D. Rangacharyulu N. D., D. Mc., Ph. N.D., President, All-India Hereditary Ayurvedic Doctors' League, and Principal, Ram Mohan Ayurvedic College, Guntur, publishing valuable scientific Ayurvedic theories, inferences and experiences of research of Ayurvedic scholars, and adepts of the professional field, an official organ of the All India Hereditary Ayurvedic Doctors' League.

Annual subscription Rs. 2-0-0, Harijans Re. 1-8-0, Foreign Rs. 5-0-0, Vaidya Pradipika Office, Guntur.

#### Motes and Mews.

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## NOTIFICATION OF PRABHURAM AYURVEDIC COLLEGE AND DR. POPAT UNIVERSITY OF AYURVED

NO. 2249 OF 1936.

I session of the Examinations for the year 1937.

The I session of the Examinations for the year 1937, for the certificates of UPAVAIDYA, RASAVAIDYA and BHISHAK and for the degree of BHISHAGVAR and the GRADUATE of the PRABHURAM AYURVEDIC COLLEGE and for the certificate of SAVIKA-PARICHARIKA for lady students, shall commence from Thursday, the 21st January 1937, in the College-Hall. Candidates intending to appear at these Examinations should apply to the Secretary with the necessary fees and certificates on or before the 14th January 1937.

Outside candidates can appear at these examinations by studying under the guidence of a tutor or at an Institution recognised by the D.P. University of Ayurved.

The D. P. University of Ayurved also confers the certificates of VAIDYAVARA and the diploma of ACHARYA on those who are already conducting Medical Practice on Ayurvedic lines on their undergoing a test and or by their submitting a thesis.

Detailed information will be found in the 'Hand Book 1936-37' of the Institutions a copy of which can be had on forewarding 14 annas stamps to the undersigned. A summerised extract of the same can be had on sending 1 anna stamp. Correspondence is received in any language.

24th November 1936. College-University Office, Bhuleshwer, Bombay. B. O.
PRATAPKUMAR VAIDYA
G. P. A. C., Hony. Secretary.

Sri Chandra Shekhara Dhara Misra (Sharma) sends us the following X-Mas greetings from Ratnamala, Bagaha, Champaran:—

Highly Reverened Mother Durga, good prevailing Sri Bijaya Lakshmi and the auspious day of Christ may prosper you with fresh happiness.

Humpi, Decem. 28,1936.

Kaviraj M. K. Mukherjea, B. A., President, All-India Hereditary Ayurvedic Conference (Fourth Session, Hampi) being asked to support the main resolution of the Vijayanagar Enpire Sex-centenary Celebrations, paying grateful and reverent homage to the builders and founders of the once great and grand emire, delivered the foll-wing most impressive speech as the representative of Bengal, at the first day's function of the opening ceremony, held under the presidency of His Holiness the Jagatguru Sankaracharyya. The grand speech was highly appreciated, and held spell-bound the vast gathering of close upon four thousand people inside the spacious pandal over against the famous Birupaksha Temple, which survives till today as a living sacred seat.

The speech runs as follows: -

Your Holiness the President, and Revered Sisters and Brothers of Hindusthan, I do not at all feel proud that it has been declared that I am going to make a speech in English on this occasion. On the contrary, I consider it a sin. But it is an evil necessity on my part. I must plead my absolute ignorance of a single syllable of the prevailing and rich languages of the Decean. Hindustani, said to be the lingua franca of India, would also be of no help to me in this respect, as it has been amply proved to my great disadvantage during the long distance of my 1,200 miles' journey from my province.

Friends, I deem it an inestimable privilege and unique honour to be given this opportunity of addressing you from this rostrum on

this historic and all-important occasion. I must tell you that I have not been commanded and deputed from Bengal to speak on her behalf. But I feel almost authorised to represent her in this Conference. I will give you instances of the feelings of interest and enthusiasm, I have noticed in Bengal over these celebrations. My niece whom I am educating, and who is a school-going girl belonging to a higher class of the High English School, and who would not bear me out of beholding, permitted me to be absent on the understanding and stipulation that I would carry back with me for her details and reminiscences of the actual pivot place of the never-to-be forgotten empire of Vijaynagar for embellishment of her knowledge acquired from the school-history text-books, as also for the edification of her minds.

Ladies and Gentlemen, I have met school teachers (some of them being my friends), all cultured men, who have congratulated me that I had got an opportunity of visiting this historic capital seat, and expected me to enlighten them on valuable sources of information to enrich their knowledge of history, sources that I would come to know of from personal and first-hand experience. It is again revealing that most of these teachers of history take so great an interest in the history of the Vijayanagar Empire that in the examinations of their students they almost invariably put questions concerning the chequered history of the empire and its kings. Ascending higher in the scale I may inform you of a doctor of History of international fame, whose representative repeatedly suggested to me the importance of carrying back with me details and pictures of the ruins of this once great place, which he expected to be able to utilise to advantage. Then, I may refer to the Bengal Press. All the prominent papers of Bengal, conducted in English and Vernacular, gave wide publicity to, and devoted precious columns and pages to the history and news of Vijaynangar and the present patriotic celebrations. So, you can gauge the depth of feelings of my province in connection with these celebrations. Intellectual Bengal cannot but respond to such an occasion.

Vijayanagar is not important to me for having surviving inrock and stone, or for that matter, for its achievements

recorded in the pages of history, stained with red-clawed rapine and internecine warfare. But its memory is hallowed by the indissoluble association with its history of the undying Holiness the Great Madhabacharya, but for name of His whom the importance of Vijayanagara's achievements, glory and traditions would not have been so colossal. The Great Madhava was an intellectual giant of a rare type, whose versatile and transcendental genius traversed the vast and varried fields of the Vedas. Vedanta, other Schools of Philosophy, Astronomy, Hindu Medicine. Science of Polity, etc. The Great Sayana's learned commentaries on the four Vedas are now the precious heritage of the cultured humanity at large. So, Vijayanagara lives eternally, as Holiness the Vidyaranya can never die, and would endure as long as humanity itself continues. I do not feel enamoured of him as a possessor of poetic instincts, which made him the Maker of a 'Sweet Caledonnia meet nurse for a poetic child' in the fond lap of Dame Nature's exuberent colours and shapes on the sacred sands of the Pampa Sarobara of Ramayana celebrity now betitled the Thunga Bhadra, the ever-flowing romantic river of sparkling waters. Nor am I captivated by the political genius of this Power behind the Throne, which restored and revived a lost and disintegrated empire, and was the founder and builder of a dynasty of powerful and celebrated potentets. Where are now those mighty empires, whose powerful existence did once oppress Mother Earth? where are now the pelf and puissance of their redoubtable rulers, who dazzled the eyes of the world in their days?

Revered Friends, I doubly or trebly owe it to myself to pay my respects to this all-important occasion. You have honoured Bengal by inviting two men of the province, of whom my humble self happens to be one, to preside over two of the conferences, arranged in connection with the celebrations of this memorable occasion. It is a sign of the times that Ayurveda, which is a glorious heirloom to us from the hoary antiquity, and of our glorious culture and civilization, has come to be regarded as an unfailing item in the schemes of national regeneration. It has been in fitness of things that Ayurvedic conferences have been arranged on this memorable occasion in the place hallowed by the holy memory of His Holiness

the Great Madhabacharyya, who was an eminent Pandit of the Ayurveda Shastra. His learned commentaries on the four Vedas were in former days but the property of the Indian people. 'Sayana Madhav's, this inestimable bequest is now the property of the humanity at large.

Revered Friends of Hindusthan, India lives by spiritual excellence and cultural eminence. No nation can be truly great, if it does not know how to appreciate and worship the glories of its past, by which we have to fire ourselves with inspiration to achieve a far more glorious future for us. An I. C. S. historian, who has made laborious research about Vijayanagar, has attached to it the label 'A Forgotten Empire'. This assemblage of thousands of people in this vast Celebration Pandal is a proof positive of refutation of this nomenclature. Vijayanagar cannot die, as Madhava ever and enternally lives in our reverent memory, enthroned in our grateful and worshipping heart.

I do not like to detain you longer on me. Let me now conclude with my reverent tributes of the deepest homage to this glorious occasion, and the great past it brings back to our minds, on behalf of the people of my province, on behalf my profession, on behalf of the great ancient science, which I have the privilege and honour to represent, and in my personal behalf. Eternally live Vijayanagar!

Humpi, (S. India) 31. XII, 1936.

Three Ayurvedic Conferences were held in connection with the Sex-centenary Celebrations of the Vijayanagar Empire. Mr. Narasimha Sastri, Ayurved-Vidwan, presided over the special session of the All-Karnataka Ayurveda Conference. The president-designate of the Tridosha Conference Kj. D. N. Roy, M. Sc., Kavisekhar, of Calcutta, the 'Sir, J. C. Bose Prizeman' of the Madras University, failed to attend due to personal reasons. His address however reached in time, and was partly read. Kj. M. K. Mukherjea, B A., Ayurved-Sastri, Editor, Journal of Ayurved, ably presided over the Fourth Session of All-India

Hereditary Ayurvedic Doctors' Conference. His lengthy speech was regarded as a rich mine of information and a thorough-going master-piece. Mr. Mukherjea was specially invited to represent Bengal in support of the resolution paying tributes of homage to the past founders and builders of the once great Vijayanagar Empire. His grand speech was heard spell-bound by an audience of about four thousand people. Diplomas and Titles were awarded by the President to 29 recipients for services rendered to the cause of Ayurveda. Six certificates were issued to the Ayurvedic exhibitors, some of whom received medals, too. Office-bearers, and members of the Working Committee of the All-India Hereditary Ayurvedic Doctors' League were elected on an all-India and thoroughly representative basis. Many most important resolutions were adopted. Dr. Mukerjee left Hampi on the 29th idem with his secretariat on a visiting and lecturing tour to extend over three weeks throughout the Madras Presidency.

## HEALTH MINISTRY RECOMMENDATIONS

## Western Medicine and Surgery should not be Taught.

That the present Board of Indigenous Medicine should be dissolved, and in its place a Board consisting of about seven members, constituted on the lines of the Ceylon Medical College Council, should be appointed to conduct the College of Indigenous Medicine, is one of the chief recommendations the Executive Committee of Health makes in its report to the State Council, on the report made by the sub-Committee, that was appointed to inquire into the working of the College.

The Executive Committee of Health also recommends that a separate Board should be appointed to conduct the Hospital and Pharmacy.

In further proposals the report recommends:

That the standard of the qualifications for admission of students to the College should be the Senior School Certificate in Sinhalese, Tamil or

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English, or the Oriental Studies Examination, or any recognized examination of a higher standard:

#### Curriculum of Studies

That the curriculum of studies should mainly consist of subjects relating to Indigenous Medicine and of elementary sciences, such as Biology, Chemistry, Anatomy, and Physiology;

That Western Medicine and Surgery should not be taught at the College;

That teaching should be done in Sinhalese or Tamil to Sinhalese and Tamil students respectively;

That buildings should be extended and further accommodation for the proper conduct of the work of the college provided;

That the Hospital and Pharmacy should be conducted as institutions separate from the College;

#### Pharmacy Farm

That a farm for the cultivation of plants used in Indigenous Medicine should be established in connection with the Pharmacy;

and

That an institution for research on Indigenous drugs should be established".

(Ceylon Independent)

We are glad that a reconquest has taken place at Lanka, the resplendent daughter of Mother India. The Journal has stoutly fought for all the above principles in her editiorials and otherwise. Let not India's arms prove degenerate.

M. K. M., -Ed., J. A.

Gist of Ki. S. N. Sen's Address at the Noakhali District Ayurvedic Conference :-

Our obeissance to Brahman and Vaidyanath, the Fountain-Heads of Ayurved, which has developed through the channels of the Vedas and Tantras.

Our Salutations to Punarbasu, Agnivesha, Bhela, Harita, Susruta, Bhoja, Videha Nimi, Jivaka, etc., who infused life into the eight branches of our science of lige.

Our respects to the master-minds of Ayurved, such as Bagbhat, Sarngadhara, Dallan, Madhaba, Jezzada, Chakrapani, Vabamisra and others.

The great Gangadhar, who has ushered in a new era of Ayurved, is also an object of deep reverance to us.

Ayurved is the surpassing achievement of the Aryan people. at maintaining people in sound health, and freeing the diseased of their ailments, so that an all-round development of the human race may be made a possibility. The science has also created branches for treatment of the other species of creation, and the kingdom of Nature. unique.

The Atharva Veda describes organs, limbs, arteries, veins, capillaries, process of blood circulation, varieties of diseases, and their herbal treatment along with germs and microbes.

The ninth sukta of the Atharvan shows how Ayurved had been in the making even in that dim antiquity. The past is still found to live in the inimitable Ayurved.

As Ayurveda grew and grew, the necessity was realised of creating experts in its different branches, which numbered, eight such श्रुला (Surgery), श्रालाका (Diseases of the eye, ear, nose, throat etc.), काव चिकित्सा) Treatment of general diseases) भूतविद्य (Ghost possessions or mental phases ), अगदतन्त्र (Toxicology), कौमारमृत्र (Embryology, Pediatrics, etc.), वाजीकरण (Sexual invigoration) and रसायन (Rejuvenation).

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In the battle-field, Ayurvedic camps called a view, would be established for army service. Seekers of knowledge swarmed to the feet of the Indian Achharyas to learn the medical science. Thus, Arabia, Persia, Egypt, Greece, and other lands became initiated into the Mantra of Ayurved. In the East, Ayurved came to hold sway in Tibet, China, Japan, Siam and Java. This Ayurvedic system has undergone changes in different countries, and has assumed the form of their own national systems of medical relief. The Humoural Theory of the Greek is an instance of distortion of Ayurveda's activities! Charaka and Susruta were their stock-in-trade. Grecian Medicine is again the source of the western science of healing. It is wellknown to the intellectual world that the seeds and roots of all systems of treatment are to be found in the all-embracing Ayurveda. Blessed are we, who are in the service of the science.

Great changes have supervened in the country, seriously affecting Ayurved. The Ayurvedist is no longer honoured as fan I Only the general practice of medicine is keeping alive the spark of the Holy Fire of Ayurved. Political vicissitudes have done immense mischief to Ayurved. Still, in the intervals of pacific times Ayurved has tried to raise her head. For want of research Ayurved has detoriorated a good deal. It was necessary to keep pace with the march of time. Vabamisra has shown us the way. Numerous commentaries on the same authoritative book existed for elucidation of Ayurvedic knowledge. Like Anatomy knowledge of herbs, too, has seriously suffered

Ayurved could thrive only under State-agis. Deprivation of this privilege, too, has undermined our science. Ayurved has insisted on State-patronage, and given warning against the creation of unqualified Vaidyas.

"निष्पत्तेन वैद्योन प्रजापालके राज्ञि भाक्षा गुणतो दर्भनीयः, ततो राज्ञा परीच्य वैद्यः प्रजारचार्थे अनुमन्तव्यः एष धर्माः। अनिष्पत्त-वैद्यगुणश्चिकित्मां कुर्व्याणी लोकोपकारतया राज्ञा शासनीयः।

(चरकचतुरानन-चक्रदत्त)

The country will be attracted to Ayurved after it has again been recoginsed by the Authorities that be.

In these days of hard competition Ayurved can be made triumphant only by making it complete in all its comprehensive divisions. It is not possible for one to be a master of all subjects. So, the learners have to sit at the feet of different specialists for satisfactory knowledge. Every student of Ayurveda must have a general knowledge of the whole science.

Practical training (जर्मभास) must simultaneously proceed with theoretical instruction. Says Susruta in the third chapter:—

यस्त केवल-प्रास्त्रज्ञः कम्म स्वपिरिनिष्ठितः।

स सुद्यतातुरं प्राप्य प्राप्य भीक्रिवाहवम् ॥

यस्त कम्म स निष्णातो धाष्ण्या दिहास्त-विहिष्कृतः।

सः सत्स पूजां नाप्नीति वर्षं चार्हति राजतः॥

उमावेतावनिपुनावससयौं स्वकम्म शि।

श्रद्धवेदरावेतावेकपचाविव दिजी॥

The modern Ayurvedic Colleges have removed a great derideratum in this respect.

The Astanga Ayurveda has to be restored by all possible means. Besides writing of sastric books, books in vernacular should be written embodying general Ayurvedic principles of health and hygiene for popular education.

Research and तिंद्रासध्वाषा should be arranged.

Things Ayurvedically tested and tried, should be accepted, just as it has been done in the past in the cases of many incorporated drugs and herbs.

Concerted action is most needed along with bold and wise steps.

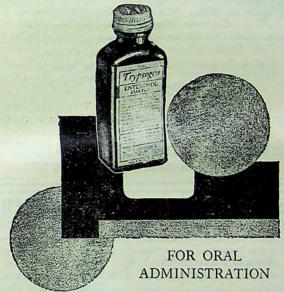
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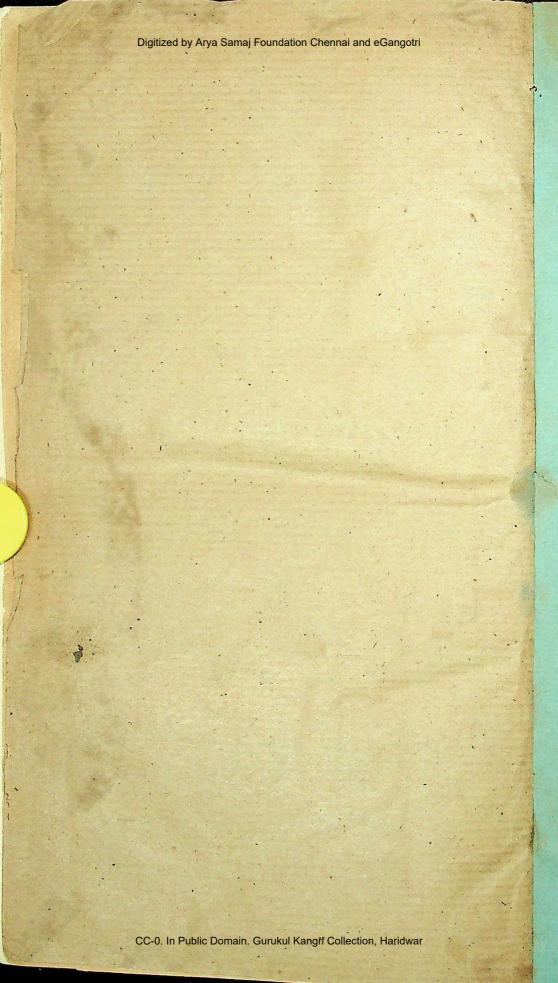
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